THE UNITARIAN REGISTER

MID-SUMMER 1958 30 CENTS

NEWS OF MAY MEETINGS

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VALUES IN OUR CHANGING CULTURE — Ethel J. Alpenfels
LEARNING VERSUS THE SCHOOL — Sidney E. Mead

OPEN FORUM

Register editorial writer defends his position as readers seek reassurance, question his sources, fear new dogma

To the Register:

Professor Spurrier has said (Open Forum, April 1958) that my formulation of a subjective ethics, in an editorial on "Duty" (February 1958), is a fascist ethics of political dictatorship. He seems to think that such an ethics would warrant him in robbing, cheating, oppressing, enslaving, and killing his fellow man. Such activities appear to him morally abhorrent. So he inclines to the view that he, and all proper people, should reject my subjective ethics.

But this ethics actually implies that, from his own point of view, he ought to help almost all of his fellow men because in fact he loves them and he needs them in varying degrees. Intelligent citizens know that the wickedness which Professor Spurrier mentions tends to make our economic and political institutions much less stable than they are, and much less capable of contributing to our long-range security and happiness. "Wickedness" means that which interferes with long-range security and happiness. Vice is folly, as Socrates said. Virtue is wisdom or practical intelligence. Virtue tends to create a greater individual satisfaction in the long run (see Plato's *Protagoras,* sect. 352-358).

However, we should deprive the prisoners on Alcatraz of their liberty, keeping them in a most unhappy condition of practical slavery, so that we can securely enjoy our own liberty. If these desperate felons were free, they would menace our lives and our institutions. Between them and us there is an almost complete conflict of interests. Also, if dictatorship troops invaded North America, we should kill as many of them as we could. We need to enslave or kill some of our fellow men and, from our own points of view, we ought to do this.

But we ought not to attack Russia now because, as long as she does not attack us, we love most of the Russian people, and we need to keep them in a peaceful state. Jesus taught that we should love all mankind; and we do love *nearly* all. We do not wish to kill the Russians or to have them kill great numbers of us. Moreover, we might lose the war we started, and come under a Communist dictatorship. Also, civilization might collapse completely, in which case we would all suffer.

There is nothing ultimately good but joy and the loss of suffering. There is nothing ultimately evil but suffering and the loss of joy. And only an individual biological organism can experience either joy or suffering.

If we should annex Mexico by force, we should lose friends and allies whom we need, in South America, in Asia, and elsewhere. One thing we ought to do as soon as possible is to set up a Federal World Government and abolish war, because we will be happier in the long run, and more secure, if we do. This is difficult. But let us try.

It is true that Hitler aimed at what *he thought* would be most deeply satisfactory to him in the long run. All purposive beings, both virtuous and vicious, aim at this goal. Lincoln and Emerson also aimed at it. But Hitler did not attain it for himself, and what he did was injurious to us. We must oppose aggressive dictators so far as their actions tend to check our major purposes or the purposes of those with whom we can gladly coöperate. That is, from our points of view we ought to oppose them. "Ought" is meaningless unless some point of view is specified or assumed.

The above mentioned purposes are the major interests listed in my editorial on "Duty." They, together with the reason by which they are in some measure guided and harmonized, are the spiritual essence of man. Their harmonious fulfillment is what makes life satisfactory. It is the good life.

Note that many very proper persons will experience a sadistic joy when a brutal criminal (felon or dictator) is extirpated by the forces of law, order, and democracy. People's great love and sympathy for his victims may engender an equal hate for the rascal himself. And I would not condemn this genteel sadism which in no way interferes with my life-projects. Indeed, it may further them. It might tend to strengthen a body of public opinion aimed at keeping the police and the national Department of Defense on their toes, which would provide greater security to me and to those whom I love and need (most of mankind and certain pussy cats, puppy dogs, parakeets, canary birds, and goldfish). Sadism is always a pleasure in itself so far as the destructive wish is fulfilled. And life is hard. Any innocent pleasures which may be encountered along the way should be welcomed.

I have dealt with these topics more fully in my publications, and especially in the *Journal of Philosophy,* February 13, 1958. See also the numbers for May 25, 1950, and November 9, 1950. My textbook, *Humanistic Ethics,* Philosophical Library, New York, N.Y., 1951, goes into some aspects of the subject in still greater detail. — GARDNER WILLIAMS, *Toledo, Ohio.*

WATCH THAT WORDAGE

The Unitarian Register regrets that, because of limited space, it can offer no assurance that letters of more than 500 words will be given any consideration for publication in the Open Forum.

To the Register:

I can disagree with none of Professor Spurrier's details of criticism *(Open Forum,* April 1958) of Gardner Williams' February 1958 editorial on "Duty," but I believe these details were superfluous. Those readers (a majority, I trust) who found his ethics, as far as he stated them, unacceptable needed no academic instruction to immediately and violently reject them.

But I will not so quickly condemn. I remember that the same man who wrote in the February issue of the *Register* "the individual is ultimate in ethics" also said in November 1957: "Man's first duty is to God." And today, as I was about to pass judgment upon a paragraph in the April issue which read: "Religion still seeks to make men contented though frustrated. It teaches resignation. This is good. We need it," I recalled the words also from the November 1957 *Register,* and also written by Mr. Williams, "All respectable religion is the guide of willing men to their highest goals. The true essence of religion is an *active devotion* (resignation?) to the ideal of man's highest good" (italics mine).

The inclusion of these four plainly spoken thoughts into one system of thought may seem to cry out "confusion," but perhaps, as I like to think, it speaks of complexity and depth. It certainly would be a wonderful experience (as well as being good class material for Professor Spurrier) to learn of a philosophy which equates duty to God with duty to self (as Mr. Williams outlines it), and explains a method of actively seeking our highest goals with an attitude of resignation.

I respectfully request that Mr. Williams fill in the gaps between these ideas to refute his critics and assure myself. — ALBERT RACKETT, *FPO, San Francisco, Calif.*

To the Register:

Your editorial in the recently arrived April *Register,* "The Epic of Man," has aroused me both as an anthropologist and as a Unitarian minister. I feel much as W. A. Spurrier did in his letter of that same issue protesting another editorial by the same man, Gardner Williams.

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Mr. Williams' distortions of the anthropological and archaeological facts is alarming. I say this as one reasonably well acquainted with these facts and as a minister concerned that the *Register* maintain its usual high reputation for careful thought.

One can only assume that the author has "read a book," probably the *Life* series called by the same name as his editorial, "The Epic of Man." The whole tone of the piece is much like that of the village eccentric who wants to tell the world something he thinks is of vital importance. In fact, however, aside from the grossly peculiar deviations from established knowledge, the whole article seems without a point.

It is hardly news that religion is sometimes used, or has sometimes developed, to support social and political systems. Most sociologies of religion would agree to this. But it is a terrible over-simplification to say that "warlike chiefs" and their "gangs" instituted centralized government as a racket and used religion as an "opiate" of some sort. The whole narrative reminds me of what my grade-school children might hear from an ill-informed, but well-meaning teacher.

The editorial is an extreme case of the kind of thing I read too often in liberal religious articles, in the *Register* and elsewhere. The supposed "primitive" peoples are used as a straw man to show how superior we are, we who are what we call "civilized" and/or "liberal."

Perhaps this sort of thing offends only the few hundred anthropologists who know that the facts do not hold up such views. But since Unitarians generally subscribe to "discipleship to advancing truth," it should be said that often these naïve statements about less advanced people contain little if any truth.

Like Mr. Spurrier, I would appreciate knowing the sources of Mr. Williams' knowledge and facts, so that I and my students may be enlightened. I trust the *Register* will either furnish these or make reasonably certain that they are more obviously present in future material that finds its way into the pages of the magazine that is our "house organ." — THOMAS J. MALONEY, *Boulder, Colo.*

To the Register:

As a recent transfer to Unitarianism, I was much interested in Dr. Gardner Williams' "Humanistic Unitarianism," and even more so in the letters this evoked. The separation of real from ideal, which reader Muhlbahr applauds and reader Spurrier deplores, strikes me as a strong and dangerous tendency in Unitarianism. Great religions grow from attempts to fuse ideal and real, spirit and flesh.

It seems to me the chief difference between liberal and orthodox religion deals with the function of reason. Orthodox religions claim large areas of human experience for faith. The liberals insist on their right to question. On that I stand with the liberals, but I deplore their tendency to ascribe omnipotence to the reason. I do not hold with "Keep Out" signs that shut off discussion of such matters as individual religious experience, the nature of God and of the human soul, whether the signs are put there by fundamentalists trying to prohibit discussion or liberals denying such areas exist.

Everything should be open to question, but at the present stage of human development, we are no more able to assess supreme reality than a kindergarten child to examine a candidate for a doctoral thesis.

I brought two children with me into Unitarianism because I wanted them to have an examined faith. The God created by the Humanists, as Mr. Spurrier points out, is as savage and anthropomorphic as the Hebrew YHVH. If it ever comes to a point where I am forced to choose between two dogmas, I'll take the one with tradition behind it. — ETHEL EDWARDS MORRISS, *Cincinnati, Ohio.*

Liberal Methodists could join Unitarians

To the Register:

It is gratifying that Dr. Eliot left to the *Register* some unpublished editorials and that we still are privileged to see the familiar F.M.E. at the bottom of the editorial page.

Dr. Eliot's editorial titled "The Impatience of Bishop Oxnam" in the April *Register* is especially interesting. It makes one wonder, though, why the Methodists of Bishop Oxnam's views and the followers of traditional Unitarianism do not join forces. Both stand for the same liberal Christianity. Apparently there is less divergence between these two than there is between the traditional Unitarians and the modern Unitarians who prefer not to limit Unitarianism to liberal Christianity but who would have it encompass all liberal religious thinking the world over. — LORNA C. GLOVER, *Hyannis, Mass.*

Reader doubts statement about adult baptism

To the Register:

In the article "Why baptize Unitarians?" by John Ruskin Clark in the June issue, it is stated that "Only the Baptists today carry on the tradition of baptism as an adult decision, based upon deliberate intellectual assent." This statement is not true.

The writer was baptized (by immersion) as a young adult in a Disciples of Christ (Christian) church, but is now a member of a Unitarian church. I definitely would have preferred the title "Why christen Unitarians?" because I have never been "comfortable" hearing the process of head-sprinkling described as baptism, but perhaps my vocabulary is a hang-over from my trinitarian days. — R. H. GRAVATTE, *Washington, D.C.*

Suggestions are sought for poetry anthology

To the Register:

I am engaged in collecting and editing an anthology of modern religious poetry (from Walt Whitman on down) and would appreciate suggestions from your readers, addressed to me at 4 Waldron Avenue, Summit, N. J. With the suggestions for inclusion, I should appreciate a note on the source or the copyright holder. I am particularly eager to hear from our ministers about modern religious poetry they have used as pulpit readings. — JACOB TRAPP, *Summit, N. J.*

(Continued on page 4)

THE UNITARIAN REGISTER

Founded 1821 as The Christian Register

VOL. 137, NO. 7 Mid-Summer 1958

COVER: Delegates to the annual meeting of the American Unitarian Association filled John Hancock Hall, Boston, May 26. Photograph by Ollie Noonan reproduced by permission of the Boston Evening American.

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The American Unitarian Association is not necessarily in agreement with the views expressed in the publication. They are published in order to stimulate free discussion and full inquiry.

Address all inquiries to *The Unitarian Register*, 25 Beacon Street, Boston 8, Mass.

THE UNITARIAN REGISTER. Published monthly (except months of August and September) by the Division of Publications, American Unitarian Association, 232 Summer Street, Boston, Mass. Editorial and executive office, 25 Beacon Street, Boston 8, Mass. Second-class mail privileges authorized at Boston Mass., under the Act of March 3, 1879. Subscription, U. S. and possessions, and Canada, $3.00 a year, $5.00 two years, $7.00 three years; foreign $3.50 in American money; single copies, 30 cents.

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Printed by Beckler Press, Inc., Boston, Mass., U.S.A.

Stutzman sermon, 'Outgrowing our heritage,' wins praise but one reader warns Unitarians to shun 'false prophets'

To the Register:

Rev. Ralph W. Stutzman's sermon, "Outgrowing Our Heritage," published in the May issue of the *Register*, is certainly one of the most significant statements ever made by a Unitarian. I feel sure that the author has only publicly proclaimed the privately held opinions of many Unitarians. The pity is that they are *privately* held.

Let those of us who concur proudly state that we are Unitarians and not Christians — and let us stop apologizing for it. Let us not even compromise by calling ourselves liberal Christians — doesn't this term ring with tones of contradiction? Let us face the challenge of a universal religion as what we are — not as what we are not.

Unfortunately, Rev. Mr. Stutzman's sermon will be frowned upon by many in the denomination. Again I say to those of us who concur, should not this statement lead us to further honesty among ourselves and those outside the denomination?

Many of us consider ourselves to be reverent agnostics. Why, then, do we persist in using the term *God* with all its anthropomorphic connotations? In a world where communication of meaning is still very difficult, must we add to the semantic confusion? It makes little sense to say, "Oh, but we know what we mean when we use the term *God*." Your neighbor may not. But perhaps you would rather keep it that way.

Many of us feel that prayer is a very personal and stimulating "talk with ourselves," a sort of psychological buildup. Yet we continue using statements such as, "O God, give me strength. . . ." Shouldn't we be saying instead, "*I* will try with all *my* strength. . . ."

Many ambiguities exist within our denomination. I am glad to see that we are beginning to clear up at least one of them. — J. GARLAND PASS, JR., *East Hartford, Conn.*

To the Register:

I hope that you will find space to print in the Open Forum my few brief comments as a freshman Unitarian on Rev. Mr. Stutzman's recent sermon, "Outgrowing Our Heritage."

I reserve several hours every Sunday to go to church and hear the word of God, the teaching of Jesus Christ, and in hopes that our minister, Rev. Max Gaebler, will somehow give me insight to aiding my small contribution to my fellow man.

I do not go to church to be part of a debating society, a scientific "go nowhere" in the search for truth as Mr. Stutzman is exhorting in a wild goose chase in which he must know there are no answers. I do not go to church to belittle other people's form of religion. I am not smug and say the Unitarian form is all right and others wrong. I do not go to church to tear God or Christ apart in my mind. I do not go to church to apologize to myself for being there and worshiping the one God for all of us in the best conscientious manner I can.

In my short exposure to Unitarianism, I feel, like Mr. Stutzman, it's time to be counted "where do we stand" — "let's get the issues clarified" — so that we can choose the course we want to take in the fulfillment of religious expression. It should be science, gibber gabber, indefinite "truth," "witch hunts" — or God and Christ. I also strongly feel that the issue has to be clarified if the Unitarian church is to progress, and in that light it can only be God and Christ.

If Mr. Stutzman would remove Christmas and Easter from our heritage, saying it is a childlike fantasy and has no place in his scientific religious expression, it was the children of God and their expression of faith in His son, Jesus Christ, that gave his church the year's largest attendance.

May we all feel secure in the knowledge that we always will be children of the Creator. May we shun false prophets and retrace our steps to a stronger Christian heritage. Then Unitarianism will have a truer contribution to the welfare of mankind. — HARRY R. ALEXANDER, *Madison, Wis.*

To the Register:

Thank you so much for printing that fine, provocative article by Rev. Ralph Stutzman. There is a lot of merit to the case he makes out, and it is certainly true that many people want to hold on to the word *Christianity* just for reasons of social respectability. If the connotations of the word cannot be changed, then Rev. Mr. Stutzman is right that we should stop using it.

However, Soren Kierkegaard, whom Mr. Stutzman describes as the enemy of his viewpoint, would be the first to agree with him. In fact, Soren Kierkegaard believed that Christianity had ceased to exist effectually since shortly following the death of Jesus. — REV. HUGH WARREN WESTON, *Marblehead, Mass.*

To the Register:

I would like to congratulate you, and express hearty agreement with the article by Ralph W. Stutzman, "Outgrowing our heritage."

It is our prejudiced background and desire for conformity which makes us betray our true leanings. I sincerely hope, that as Unitarians, we shall not be blinded by our origins in viewing the world from a much larger standpoint than narrow Christianity. If we are to be the religion of the future, then we must not let our roots drag us down. — MRS. D. L. SPANJER, *Montreal, P.Q.*

Some limits suggested for election campaigns

To the Register:

At the outset of these comments on procedure for electing the president of the [American Unitarian] Association, note carefully the date of this letter [May 20], well in advance of the outcome of the present election; therefore these thoughts are not compounded of either the sweetness of victory or the bitterness of defeat.

The present responsibility of the board, the policy-making body of the association, composed of men and women, laity and clergy of varying points of view and wide continental distribution, to nominate the president should be retained. Their considered choice represents not only knowledge of the actual functioning of the association, but the directions, ideals, and purposes of the Unitarian movement. The request for suggestions from the entire fellowship prior to nomination was an excellent innovation.

Nomination by petition should also be continued. Perhaps it might be well to make such nominations a little more difficult by requiring more than 25 signatures, thus decreasing the danger of too many "favorite sons" entering the field.

We should consider steps to forestall the danger of developing "political" methods having a strong flavor of Madison Avenue, rightly used in governmental elections but inappropriate in a religious fellowship.

For instance, beside complete biographical material on the several candidates mailed to every church, each candidate should be limited to one or two other mailings during the "campaign." This amount of material could be easily reproduced by each church and circulated to its entire membership. When, therefore, the church meets for the discussion of candidates, they will be informed and better able to make an intelligent decision of their own.

This would help the election to be more democratic than it is if the laity simply say to their minister: "We do not know about these men as you do; who do you think would be the best president?" and then vote his choice. When this procedure is followed, the president is, in fact if not in form, elected by the ministers.

We ministers cast our ballots without direction from our churches; the churches should reach their own decisions and cast theirs without undue influence. As democratic leaders of democratic churches, we are impartial resource persons for factual information on the nature of the office, any issues involved, and the characteristics of the candidates, but not dictators of decisions. — REV. DAN HUNTINGTON FENN, *Wayland, Mass.*

Proper organization can relieve a minister

To the Register:

In the June issue of the *Register* Charles W. Eddis touches upon a large problem — that of the competitive demands made upon the minister's time by the multiplicity of functions that he is expected to perform. Few persons will question his concern that the goals, the primary tasks of the minister, are being obscured by the less important functions.

However, I feel that he has missed the real heart of the issue which is that a well-organized, well-administered institution can be an asset to these goals while a poorly-organized, poorly-administered institution hampers the achievement of the goals.

An efficient church organization is like the mechanism of a timepiece. We should see the results, not the mechanism. But unless the mechanism of the watch is properly designed, the result is that the goal of accurate time-telling is not achieved. Likewise, unless the organization of the church is properly designed, the goal of deeper and more meaningful religious faith is not achieved.

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A UNITARIAN IN WASHINGTON

By MARY HILLYER BLANSHARD

Mary Hillyer Blanshard is Washington representative of the Unitarian Fellowship for Social Justice and the wife of Paul Blanshard, author of Beacon Press best-sellers. Information about the UFSJ is available from its headquarters at Sixteenth and Harvard Streets, N. W., Washington, D. C.

When the depression has ended, sometime around the Fourth of July, the "clean" labor laws have been passed, and Congress has adjourned to campaign for fall elections, the verbal battles on "clean" versus "dirty" bombs and of scientist-humanitarians versus scientists a la Admiral Strauss will continue.

Without question, the most hopeful dates on the horizon are September 1 to 13 at Geneva. Plans are under way for an elaborate summit conference. No, not *the* summit conference, but the second "Atoms for Peace" conference at which top scientists in nuclear knowledge and experiment will meet to pool their wisdom and do some overall planning.

At the 1955 conference, which laid the groundwork for the all-important International Atomic Energy Agency (with headquarters in Vienna), 1,067 scientific papers were presented. For the 1958 meeting, 2,300 abstracts from over the world have been submitted, providing staggering and exciting prospects.

Francis Perrin, French high commissioner for atomic energy, is president of the conference. Dr. Sigvard Eklund, head of the Swedish Atomic Energy Agency, is secretary general. Working at the United Nations, Dr. Eklund and his staff of 21 scientific secretaries have the difficult task of selecting a few hundred papers to present to the 41-nation conference.

The selection cannot be entirely on the basis of merit; it is believed necessary to have as wide a representation as possible from participating nations. All 2,300 papers, however will be translated into the four official languages of the conference, English, French, Russian, and Spanish.

Here are a few titles chosen at random: "The Economies of Nuclear Power," by the British; "Nuclear Powered Ice Breaker," by the Soviets, and "Some Peacetime Uses of Nuclear Explosives," by the United States.

The atmosphere of the first conference was quietly scientific. It is hoped that the second will be equally factual and rewarding. There are those who fear, however, that the atomic power race may induce some nations to fanfare their achievement beyond known results.

It is believed that this gathering will be the largest of its kind ever to be held, and that when the gavel sounds for adjournment, its functions will be taken over by the International Atomic Energy Commission.

Dr. Donald J. Hughes, a chairman of the 1955 conference and senior physicist at Brookhaven National Laboratory, writes, "The approaching September conference, while it is only the second of its kind, may well be the last at which scientists of many countries, representing all fields of atomic energy, come together on one grand occasion to report to each other their progress in adapting the forces of fissioning and fusing nuclei to the benefit of mankind."

Scientists and the Senate

Meantime, on Capitol Hill, the debate on nuclear bombs and testing has been filled with facts and editorial comments. Recently, in the Senate chamber, with only a handful of senators present, scholarly Clinton P. Anderson, Democrat from New Mexico, took Admiral Lewis L. Strauss to task. The senator believes that the United States "talks clean and tests dirty." We tell the world that we are trying to develop bombs with a minimum of radioactive fallout but our Pacific tests of nuclear weapons have a heavy fall-out. The senator went on to say, referring to Admiral Strauss's criticism of the senator's statements: "Nobody actually got called a tool of Russia, but the implication is there . . . the chairman of the commission thus seeks to become the modern apostle of McCarthyism."

Secretary of Defense Neil H. McElroy contributed a startling piece of information by admitting to a congressional committee that the competition in developing two missiles has cost the country a good $100,000,000. As the tests in the Pacific continued, "Operation Sunshine" carried on. It is a project to test the effect of the nuclear tests on air, bones, soil, milk, etc.

Dr. Albert Schweitzer has made another plea to halt nuclear tests and renounce nuclear weapons. Dr. Linus Pauling is perhaps the leading scientist in the United States to urge the cessation of tests. In early summer, he was to have off the press a book, *No More War*. The National Association of Social Workers has called for an immediate cessation of nuclear tests and the production of nuclear weapons.

In Washington, it is believed by some of the most authoritative journalists that Dr. James R. Killian, Jr., is playing a very important part in review of the entire disarmament problem. He is a Unitarian and the President's special assistant for science and technology. He was believed to be closer to the President than Admiral Strauss before the latter resigned, effective June 30. The scientists seem to be getting through to the President now, and Dr. Killian is the key man.

Perhaps the most impressive testimony before the Senate Sub-committee on Disarmament has come from Dr. Hans A. Bethe, professor of physics at Cornell University. He is a member of the President's Scientific Advisory Committee and he flatly recommended that we stop tests, with adequate inspection.

A recent editorial in the *Washington Post* places the problem in focus: "The qualities that make a man a top-flight scientist do not necessarily endow his political judgments with infallibility. This must be remembered, we think, in assessing the reports of the testimony of Dr. Edward Teller before the Senate Disarmament Sub-committee. Dr. Teller is seemingly against each and every proposal to limit or suspend nuclear weapon tests. He has, of course, as much right to express these views as Dr. Hans Bethe has to dispute them (and we confess to considerable encouragement that a man of Dr. Bethe's stature has spoken out on the other side). Nevertheless, both men are dealing with a question that is more political than scientific in nature.

"Of the two presentations, Dr. Bethe's was much the more remarkable from what is known of it. Dr. Teller's scientific prowess is widely acknowledged, but his consuming hatred of the Russians is so fanatical that it may well warp his conclusions and perhaps even defeat American purposes."

The humane slaughter bill

It seems odd that Congress should be considering a humane slaughter bill. Odd, we think, because some regulatory bill should have been passed years ago. Anyone who ever has paid a visit to a slaughter house probably has come away vowing to be a vegetarian.

The legislation before Congress recognizes that there are two processes to the *coup de grace:* preparation of the animal to receive the death blow, and then the blow itself. A House committee has reported out a reform bill and the Senate has been considering it. It is called the Poague-Humphrey bill, S. 1497.

The big packers are opposing the bill for reasons of their own. Another major opponent of the bill is the group of Orthodox Jewish rabbis who fear that this bill will be a forerunner to legislation that might forbid the traditional Kosher method of slaughtering.

Capitol Hill has had an unexpectedly large flood of letters, pro and con, on this legislation.

Welcome West Indies Federation

The West Indies Federation of the British Caribbean Islands is now official. It has been blessed by Princess Margaret, and our old friend, Sir Grantley Adams of Barbados, has taken office as the first prime minister. Sir Grantley is a British Labor Party-type socialist, an Oxford graduate and a barrister from Gray's Inn in 1934. He was the choice of the Caribbean's first citizen, Norman Washington Manley of Jamaica.

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EDITORIALS

Editorials express the opinions of the individual members of the Editorial Board

A PLATFORM FOR UNITY

Something truly remarkable happened this year at the May meetings of the American Unitarian Association in Boston in the adoption of a resolution of clarification of the Unitarian position by an overwhelming majority of the nearly 1,500 delegates present.

It was significant that such a large and representative group of Unitarians, from over the continent, could reach agreement on basic religious questions. The resolution deals with a subject that had been a matter of deep division among Unitarians. Many have feared in recent years that the church would split into Unitarian Christians, on the one hand, and Unitarian Universalists, on the other, with perhaps the humanists forming a third category of dissidence.

The resolution of clarification, sponsored originally by the Community Church of New York, with 11 other churches joining in sponsorship, received a majority endorsement from all the discussion groups, and was taken by the AUA business committee to the floor of the meeting. Then came the first surprise. It was moved and endorsed by Rev. Amos Horlacher of Harrisburg, Pa., one of the most vigorous voices among those who call themselves Unitarian Christians. I, as minister of the Community Church, asked the privilege of being recorded as the seconder of the motion, and called attention to the fact that something of significance was taking place.

Unitarians who had thought they held opposing positions, religiously speaking, were endorsing a single position. A common ground did exist, and had been discovered and stated. Mr. Horlacher and I represented, so to speak, two edges of a single position. If we could agree upon a single statement, there was a likelihood that most Unitarians also could.

There was one opposing speech on the ground that the resolution was of a creedal character and thus a break with our tradition. The minister who rose to answer that objection with a vibrant defense of the resolution was Rev. Edwin H. Wilson, executive director of the American Humanist Association and spokesman for Unitarian humanists, thus bringing all the major viewpoints among Unitarians into support of it.

One of the reasons for this agreement was that the resolution was the product of many minds, having been shared with 30 or more ministers before it was submitted, and then having been discussed by the churches and the delegates in detail before coming, in its final form, before the meeting. Here is the resolution in its final form:

> WHEREAS: American Unitarians affirm that religion is a universal experience reaching, both in its roots and its aims, beyond any single religious tradition or existing organization, and that, therefore, our historic Judaeo-Christian heritage does not prevent us from drawing upon all available resources for inspiration, ancient or modern, or from welcoming all men and women of whatever background of faith into free fellowship with us; and,
>
> WHEREAS: The Commission of Appraisal of the American Unitarian Association in 1936, in its report, *Unitarians Face A New Age,* declared that Unitarians will be "keenly aware of the world-wide aspects of their liberal faith, recognizing the kinship of liberals across all barriers of race or nationality or traditional religious background . . . because they believe that religion is deeper and more significant than any of its historical forms;" and,
>
> WHEREAS: The heritage of the free church is one of dedication to truth wherever it may be found and whithersoever it may lead; and,
>
> WHEREAS: Contemporary Unitarians trace their spiritual lineage from many historic faiths, tides of thought, and aspiration;
>
> THEREFORE BE IT RESOLVED: That the delegates at the annual meeting of the American Unitarian Association assembled at Boston, Massachusetts, May 27, 1958, cherish the historic Judaeo-Christian heritage of Unitarianism; affirm the universal sources and inspiration of modern Unitarian faith; and express the hope that all religious truth seekers may come together in the spirit of freedom, each contributing his highest insights to the common universal quest for truth."

Here, evidently, is a platform upon which all Unitarians can unite and go forward together.

DONALD HARRINGTON

CULTURAL CHANGE

While the average biological heredity of *Homo sapiens,* the present species of man, has not changed significantly since probably about 100,000 B.C., his cultural heredity and thus his way of life have been altered profoundly by the processes of cultural evolution (see *The Unitarian Register,* December 1957, p. 28, and April 1958, p. 32). Three great economic revolutions have occurred, and a number of civilizations have arisen and collapsed in a cyclical pattern. Our western civilization seems to have reached a slightly precarious peak of cultural achievement, and, obviously, almost anything may happen at any time.

The economic revolutions were (I) the Neolithic, about 10,000 B.C., which introduced agriculture and huts; (II) the Dawn of Civilization, about 5,000 B.C. to 2,500 B.C., which introduced city life and increased the productivity of industry and commerce by many inventions and by a far greater division of labor; and (III) the Industrial Revolution, about A.D. 1770 to the present, which introduced machines, factories, atom bombs, and labor unions. In each of these, the new burst of economic productivity resulted in an explosive growth of population. When more people could be supported, more were forthcoming. Each revolution caused profound alterations in mankind's way of life.

Prior to the Neolithic, men had dwelt in the open or in caves for several hundred thousand years, and, few in number, they had kept alive precariously by hunting. But after 10,000 B.C., with agriculture, their food supply was more reliable, the food was more abundant, and it would keep in storage better than meat. Men also invented the arts of building houses and of living in them. Most people constructed tribal villages, and tended their crops on little, nearby clearings. They multiplied and spread through the wooded areas of the entire earth. Some nomadic shepherds slept in tents and moved their flocks about on the grasslands. Hunting was still important nearly everywhere.

The Dawn of Civilization (5,000 B.C.-2,500 B.C.) occurred in three river valleys, the Nile, the Tigris-Euphrates, and the Indus, which were more favorable to large-scale agriculture because of the abundance of flood water and the lack of forests. Greatly increased wealth, concentrated in a few hands, was used somewhat creatively. Urban living and commercial contacts proved stimulating. Writing was invented. Most members of the privileged classes, political, military, priestly, and economic, lived in a lordly manner and enlightenment grew apace. The proliferating poor probably were no worse off than neolithic savages.

The Industrial Revolution (A.D. 1770 until now) was a major factor in increasing the world's population from about 500,000,000 in A.D. 1750, to about 2,700,000,000 today. Machinery makes human labor far more productive, and, together with modern science, education, labor unions, and democracy, has raised the standard of living, as well as the level of enlightenment, of large segments of the population. By remarkable communication systems, it has made modern western civilization the first global civilization.

Since 5,000 B.C., more than a dozen civilizations, East and West, have arisen and declined, exhibiting a generally progressive tendency in their successive pulsations. In most cases, they have come under the rule of one great empire and have been undemocratic. Dictatorships have tended to work well while enjoying able leadership and popular loyalty which had been built up gradually through several centuries. But in time, luxury and vice usually have undermined the moral stamina of the ruling class. Enduring economic depression has made nearly everyone hopeless. Without representative democracy, the people could not instigate reforms, and they have turned to religious and philosophical renunciation and escapism. The political and economic orders have disintegrated and either barbarians or local war lords have taken over. Later, certain of these new leaders have started another cycle of unification and progress, followed by a similar decay. And then the cycle has repeated itself.

We have not yet unified our western civilization under one government, and we may blow it to pieces trying to accomplish this by force. Clearly, our best hope lies in representative democracy and in the secular education which must go with it. Only so can the necessary political power be combined with the freedom needed to renounce renunciation and to escape escapism. And, clearly, strengthening the United Nations so as to make it a democratic federal world government must be an ultimate political goal.

GARDNER WILLIAMS

We face the future

A message to Unitarians

from Dr. Dana McLean Greeley,

president, American Unitarian Association

One of the favorite texts of liberals is from the book of Exodus: "Speak unto the children of Israel that they go forward." This was the counsel of the Lord to Moses, and it is the clear challenge of these times to those of us who call ourselves Unitarians and who are the exponents and trustees of a free faith. But I preached on the Sunday of Anniversary Week, the day before our election, on an equally good passage from the writings of Rev. Edwin T. Buehrer of Chicago: "We trust the life we share, and face the future unafraid." This passage even supersedes the Old Testament, for in this instance God is not having to tell a leader to command the people to go forward, but the leader is speaking for the people with faith and courage in his heart.

Must we not hope that this is the temper of our whole movement in this hour? We need confidence and determination, as the world awaits the fulfillment of our mission. Never has Unitarianism faced such an opportunity as it faces today. We must not falter or fail.

This brief message is two-fold. In the first place, I am bound to express a measure of humility and much gratitude as I commence my new duties as president of the American Unitarian Association. I pray that my friends, and the Divinity that shapes our ends, will make of me the kind of president I ought to be. I am fully aware that I have not an easy task before me, but no minister of a church, and no chairman of a standing committee or president of a fellowship, has an easy task, either. My business is to make their work more meaningful, and I believe that they will hold up my hand in the process. One of my principal objectives in the years ahead will be to keep as close to the ministers and the people of the denomination as I can, just as an effective pastor gathers wisdom and inspiration from his parishioners while he serves them.

Whatever else our recent election occasioned, it went a long way toward overcoming the apathy of our denomination. As our Unitarian consciousness has been quickened and our zeal intensified, may we be more united and dedicated to our common cause.

I felt even during the campaign that persons are of secondary importance, and that while we can labor conscientiously as majorities or minorities for the divergent emphases in which we believe, we know that far more fundamental than any of the concepts or practices that divide us is our undivided loyalty to that growing religious liberalism, which Channing personified in Boston and Starr King in San Francisco, and which must continue to expand and enlarge until the end of time. I am eager to say in victory that unless all of us embrace one another in love, the very goals of our fellowship will be vitiated. The only real victory that any of us can win or experience is to be realized in the full degree of our coöperation and consecration from coast to coast.

Secondly, in this first so-called official communication through the *Register,* I want just to hint in a few sentences at what I think we may be going to achieve together. I have intimated some of these thoughts in the last two months.

When Unitarianism was born in New England it spread like good news, or like a forest fire. Later, just after the Civil War, it had a second period of rapid expansion. In 10 years it planted 90 new churches; this was its most explosive growth. But now in the last decade, 1948-1958, it has established 300 fellowships, and I believe that in the next decade it could arrive at the point where it would start 30 new churches in a single year. And every church is an outpost of faith and freedom and goodwill and the hope for peace.

Let me suggest that we can achieve a more positive faith than we have represented to the world in the past, if not intellectually defined, nevertheless spiritually and morally affirmed. We can achieve a greater sense of responsibility for the solution of the major cultural and social problems of our age. We can achieve a creative conversation among us, uninhibited by fear or favor, and can realize a dynamic unity that will increase the joy and strength of the parts as well as of the whole.

We can achieve a larger measure of democracy in the methods of our operation and the determination of our destiny, and in our relationships with each other.

We can achieve adequate underwriting for the development of our program, and for the enhancement of our cause which is second to none in America or throughout the world. We are not a poor people, nor are we without the imagination to envisage the nature of a generosity that is commensurate with the purposes that we would promote.

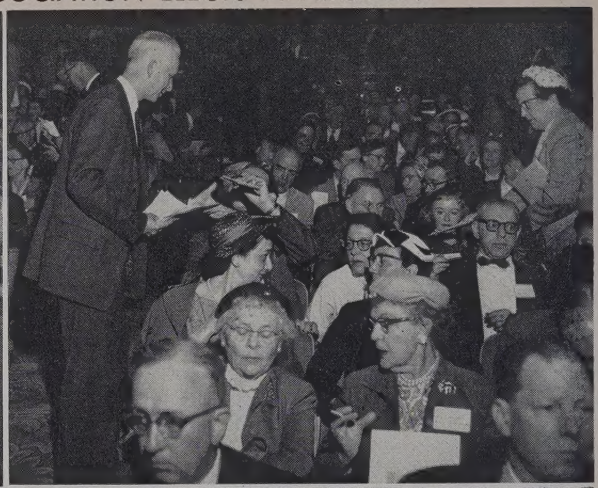
We can achieve a systematic recruitment and training of our ministers and other religious workers in keeping with the demands which recently have so far exceeded the supply. We can achieve a ministry to students in the great university centers and across the land that will supply our churches with leaders and scholars in the years to come, and multiply our membership with every college generation.

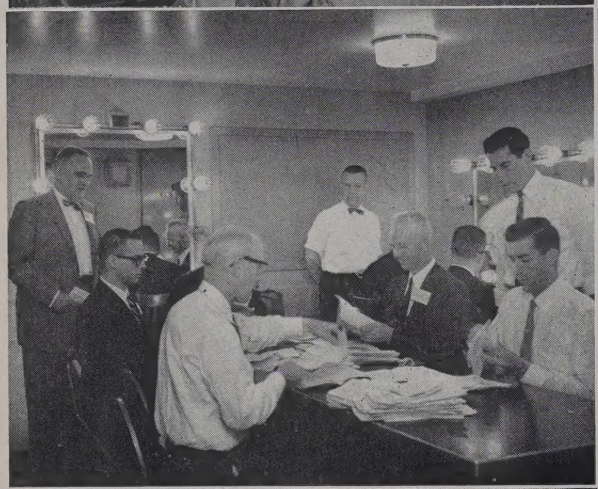
We can achieve a closer association with other religious bodies to the right of us and to the left of us, Christian and non-Christian, fulfilling the injunction that is universally applicable, "By this shall all men know that ye are my disciples, that ye have love one for another," and developing a comradeship that will cover the earth, as it covers the range of religious beliefs.

I invite your counsel and your help for the attainment of these goals, and of others that will commend themselves to us through our deliberations and our labors. We have a noble heritage, as noble as any in the land. But if we devise liberal things, and by liberal things stand, we shall have an even brighter day ahead. "We trust the life we share, and face the future unafraid."

DANA MCLEAN GREELEY

THE AMERICAN UNITARIAN ASSOCIATION ELECTS A PRESIDENT





On one of the century's most notable occasions for Unitarians, delegates to the 1958 AUA annual meeting mark their ballots (upper left) to elect a new president. Herbert G. Shelley collects ballots (upper right), and members of the committee on balloting and ushering count them (center left). Announced the winner, Dr. Dana McLean Greeley strides (center right) down the aisle of John Hancock Hall, Boston, to receive an ovation. Later, he receives the congratulations (lower left) of his father, William Roger Greeley (right), a past moderator of the AUA, and his wife and daughter, Faith. Ella Mae Proctor and Aileen Burchard, both of Montgomery County, Maryland, greet Dr. and Mrs. Greeley at a reception in their honor that evening. May meetings photos in this issue, except as otherwise noted, by James Coyne, Boston.

NEWS OF THE UNITARIAN WORLD

DR. DANA McLEAN GREELEY ELECTED PRESIDENT IN CLOSE CONTEST AT ANNUAL MEETING OF AUA

The 1958 May meetings of the American Unitarian Association were different. The difference was evident in the excitement of first-arriving delegates, an excitement which mounted through Friday, Saturday, and Sunday until by Monday, May 26, it seemed to some almost unbearable.

The reason: that was the day of what may have been the first contested election for president of the association in its 133-year history.

No one seemed to know, really, whether it *was* the first, and no one had time to look it up. But no one could recall an election contest that had run its full course, and no one could recall hearing of one.

To the delegates, little difference. They had attended an informal reception in behalf of Dr. Ernest W. Kuebler, West Newton, Mass., AUA board-picked nominee. They had attended an informal reception in behalf of Dr. Dana McLean Greeley, Boston, nominee by petition. They had button-holed and been button-holed, discussed the nominees in corner clusters, hotel lobbies, smoke-filled rooms. Now they were ready to vote.

They had, first, to abide certain preliminaries: the organ prelude, an opening service, announcements, the reading of resolutions of greeting. They heard the treasurer's report by Leon M. Little, the disappointing report by O. T. Gilmore, executive director of the United Unitarian Appeal ($372,688 raised toward a goal of $500,000), and the report by W. Scott Allan, chairman of the Denominational Planning Council.

Then they leaned forward to hear pre-election statements in behalf of the nominees. A "Greeley team" presented seven speakers: Dr. Joseph Barth, Rev. Edwin T. Buehrer, Laurence M. Channing, Dr. David Rhys Williams, Mrs. George W. Pieksen, Rev. James Madison Barr, and Dr. Wallace W. Robbins. A team of speakers in behalf of Dr. Kuebler, directed by Rev. William W. Lewis, included Dr. Ralph Fuchs, Mrs. Frank Mathews, and Judge Charles Bolster.

The program was 20 minutes or more behind schedule when ushers collected ballots. But in a room to the rear of the stage of the meeting room — John Hancock Hall in Boston — the committee on ballots already was hard at work tabulating a heavy run of mail ballots. It was to continue counting another hour or more.

During the hour, delegates listened with restless attention to the report of the AUA board of directors by Judge Lawrence G. Brooks, chairman; the report of the Unitarian development fund committee by Judge H. Clay Burkholder, chairman and AUA moderator, who was presiding; and the report of the program committee by Mrs. Danforth B. Lincoln, who said, "I know you'd rather hear my husband."

Her husband was the chairman of the committees on credentials and ballots. At 12:10 p.m. he reported. There had been 1,545 ballots cast, he told the delegates. And then, perversely noting that he was reporting candidates' totals in alphabetical order, he gave the Greeley vote: 823.

SPEECH OF ACCEPTANCE: Dr. Dana McLean Greeley addresses the annual meeting after announcement of his election to the presidency of the American Unitarian Association.

There was a moment of silent mental arithmetic, an outcry or two, muffled screams, and a welling uproar as Greeley backers realized the figure meant victory. Then Mr. Lincoln confirmed it: the Kuebler vote, he said, was 720.

From somewhere amidst the delegates, the tall, boyish figure of Dr. Greeley emerged. He strode down an outside aisle, his facial muscles working with emotion, and paused to exchange a handshake with Dr. Kuebler. Then he mounted the stage, was greeted by Judge Burkholder, and presented to delegates as their new president to receive a thunderous standing ovation.

"I would like to express my earnest desire," Dr. Greeley told the delegates, "that all of us will now work together with complete coöperation as one fellowship for the furtherance of the principles and plans that pertain to this hour.

". . . we must achieve a working unity, a spirit of unity that we can put into practice throughout the length and breadth of our land. We must improve . . . our total organization and all of its parts and, most of all, the churches and fellowships for which the American Unitarian Association exists. . . .

"I hope, my friends, we can relate our religion more intimately and constructively to some of the major cultural and social problems of our age, more than we have done so in the past. . . .

"I pray that our expectations may be very high at this moment and that our accomplishments will not fall too far below those expectations."

Dr. Greeley, 49, had been minister of the Arlington Street Church, Boston, 23 years. He resigned his ministry shortly after the May meetings and arranged to devote full time to the presidency of the association from July 1. He also had served parishes in Lincoln, Mass., and Concord, N.H.

Throughout his ministry, Dr. Greeley has been active in association and community affairs. He was secretary of the association from 1945 to 1954 and is a former chairman of the AUA world churches committee and of the AUA Commission on Post-War Responsibilities. He is general chairman of the planning committee for the 1958 congress of the International Association for Liberal Christianity and Religious Freedom to be held August 9 through 13 in Chicago, Ill.

Dr. Greeley is a past president of the Massachusetts Council of Churches, the Boston Area Council of Churches, the Unitarian Service Committee, the Harvard Divinity School Alumni Association, the North End Union, the Benevolent Fraternity of Unitarian Churches, and the Anna Weld Unitarian Memorial. He is the author of two books, *Toward Larger Living* and *A Message to Atheists.*

Born in Lexington, Mass., Dr. Greeley was married in 1931 to Miss Deborah A. Webster. They have four daughters. He holds a B.S. degree from Harvard College, an S.T.B. from Harvard Divinity School, and an honorary D.D. from Meadville Theological School, Chicago.

The annual meeting was resumed Tuesday, May 27, for a report on Beacon Press *(see page 14)* and a report from the Joint Merger Commission *(see page 10)*, and then was recessed for an "Information, Please!" program in which groups of delegates discussed Unitarian affairs with denominational leaders. An afternoon session was devoted to resolutions *(see page 13)*, which were adopted or rejected with only minor controversy. The credentials committee reported election of unopposed nominees for moderator, three vice-presidents, and six directors (see March *Register*).

McGINNESS PRAISED

Commendation of Rev. Mason F. McGinness for his service as executive administrator of the American Unitarian Association was voted May 27 by delegates to the AUA annual meeting.

Mr. McGinness, who had been assistant to the president of the association, was appointed to administer AUA affairs after the death of Dr. Frederick May Eliot, president, last February 17, pending election of a new president.

After election of Dr. Dana McLean Greeley, Mr. McGinness resumed his duties as assistant to the president.

CHANNING HEADS USC

Laurence M. Channing, a Boston layman, was elected president of the Unitarian Service Committee, Inc., May 24, by a newly-constituted board of directors to succeed Dr. Dana McLean Greeley, who withdrew from consideration to become a nominee for president of the American Unitarian Association.

Dr. Harry C. Meserve, Westport, Conn., was elected vice-president to succeed Mr. Channing; Dr. Julius E. Warren, Harwichport, Mass., was re-elected secretary, and John F. Partridge, Canton, Mass., was re-elected treasurer.

Ten directors elected are Mrs. Percival Brundage, Washington, D.C., and Montclair, N.J.; Channing; the Rev. Richard Henry, Denver, Colo.; John C. Kidneigh, Minneapolis, Minn.; Miss Susan M. Lee, New York, N.Y.; Dr. Meserve; Mrs. Bruce Steele, Santa Barbara, Calif.; Mrs. Elbridge F. Stoneham, Exeter, N.H.; Leavitt S. White, Wilmington, Del., and Mrs. R. Crary Young, Boston.

The USC had a prominent role in the May meetings program, sponsoring the initial event May 22 and entertaining May 23 at "open house" at its headquarters at 9 Park Street, Boston.

The opening event was a forum and social hour at which field reports from USC projects were presented. Dr. Frank Z. Glick, executive director of the USC, reported on projects in Korea and Cambodia after an inspection trip from which he returned May 20.

A panel of three field workers presented reports on "Our Humanitarian Program Today and Tomorrow." Mrs. Elisabeth Shirley Enochs, Washington, D.C., spoke on "South American Medical Project." Mrs. Marianne Lothar, staff representative in Germany for four years, reported on "Our Work in Germany." Dr. Walter E. Hager, president of the District of Columbia Teachers College and chairman of the board of directors of the racially-integrated Columbia Heights Boys Club sponsored by the USC in Washington, spoke on "Integration in the District of Columbia." Dr. Homer A. Jack, Evanston, Ill., presided.

The USC has assisted in the establishment of training in social work at the Seoul National University in Korea and of a teacher training institution in Cambodia. It recently sponsored a series of medical symposia in South American countries.

MERGER STUDY URGED IN FALL

Unitarian parishes have been asked to include "ample time" in their fall programs for study of materials pertaining to proposed merger of the American Unitarian Association and the Universalist Church of America.

Dr. William B. Rice, Wellesley Hills, Mass., chairman of the Joint Merger Commission established in 1955, issued the request in presenting the commission's report May 27 at the AUA annual meeting in Boston. He reported that the materials, including an information manual and a discussion guide, are expected to be ready for distribution in September.

"Both Unitarianism and Universalism are close upon the time of making an historic decision, one way or the other, which will have lasting consequences," Dr. Rice said.

"We anticipate your whole-hearted participation so that democratically proposed alternatives may have democratically achieved answers. It is far better to know beforehand what is likely to be involved than to awaken to a host of unanticipated and vexing questions. . . ."

Parish studies and discussions will precede an initial plebiscite scheduled tentatively in February, 1959.

"In general," Dr. Rice reported, "the plebiscite will give the parishes the right to exercise several options: (1) complete organic merger, (2) maintaining the *status quo*, including continuance of the Council of Liberal Churches (Universalist-Unitarian), Inc., in its present dimensions, (3) broadening of the CLC to include more functions as the denominations allow, and (4) no merger on any level." The latter choice, Dr. Rice pointed out, would mean dissolution of the CLC.

Dr. Rice emphasized that the initial plebiscite is for informational purposes only and will not constitute a legal vote. It would, however, assist the commission in charting a direction when it prepares a merger plan for presentation to both denominations, as it is required to do by its mandate from the Joint Biennial Convention of Unitarians and Universalists in 1955. Suggestions resulting from parish discussions also will be heeded in preparing such a plan.

The merger plan would go before both denominations in a final plebiscite to be concluded by December 31, 1959, and "returned for consideration by what we hope will be simultaneous but separate business meetings of the AUA and UCA in May of 1960," Dr. Rice reported.

SERVICE COMMITTEE WORK IN GERMANY: Mrs. Marianne Lothar, Unitarian Service Committee staff representative in Germany for four years, describes her work to Dr. Walter E. Hager (left), president of the District of Columbia Teachers' College; Mrs. Elisabeth S. Enochs, chief of international technical missions for the Social Security Administration, and Dr. Frank Z. Glick (right), USC director. The four were featured speakers May 22 at the USC forum.

AUA DIRECTOR DIES

Abbot Stevens, North Andover, Mass., a member of the board of directors of the American Unitarian Association, died May 15 at his home after a heart attack.

Mr. Stevens was noted for community service and in 1956 was given the Ralph B. Wilkinson award by the Greater Lawrence Junior Chamber of Commerce. He was a trustee of Phillips Academy, Andover, and the Andover Savings Bank.

Mr. Stevens also was a director of the First National Bank of Boston, Andover National Bank, Stevens Linen Works, Boston Mutual Boiler Insurance Company, and Cambridge and Merrimack Mutual Fire Insurance Company. He was a member many years of the North Andover Board of Public Works, and was past treasurer of the Republican Town Committee. For most of his life he was associated with the family firm, N. T. Stevens Manufacturing Company, textile manufacturers.

Judge Lawrence G. Brooks, chairman of the AUA board of directors, and Rev. Mason F. McGinness, executive administrator, represented the association at the funeral.

BARNHART NAMED DEAN

Prof. Ralph C. Barnhart, newly elected member of the board of directors of the American Unitarian Association, recently was named dean of the School of Law at the University of Arkansas at Fayetteville. He will begin his new duties August 1.

Professor Barnhart was born near Springfield, Ohio, in 1905, and graduated from Simpson College, Indianola, Iowa, in 1931. After receiving an LL.B. degree from the University of Cincinnati in 1934, he was admitted to the Ohio bar and practiced privately until 1937.

From 1937 to 1942 he held a position on the editorial staff of the Lawyer's Cooperative Publishing Company in Rochester, N.Y. He was employed by the War Relocation Authority in Utah and Washington, D.C., from 1942 to 1946, when he joined the faculty of the law school at the University of Arkansas.

Professor Barnhart is married and has three sons.

SOUGHT: A BREAKTHROUGH

Declaring that "an end to the testing of nuclear bombs could be the breakthrough toward disarmament and world peace for which people everywhere are longing," members of the Liberal Religious Peace Fellowship (Unitarian-Universalist) have called upon the United States and Canada to take "vigorous steps" to effect a testing ban.

A resolution voted at the organization's annual meeting May 23 in Boston called for subscription by all three nuclear powers to such a ban, if possible, but by the United States alone, if not.

The fellowship heard Dr. Amiya Chakravarty, professor of comparative oriental religions and literature at Boston University, declare as a dinner speaker that "spiritual communities, all the world over, share a deepening concern for some immediate reduction of cold war fears."

"Nations newly risen; countries just brought to the edge of responsible use of science and knowledge; peoples with wondrous longing for health, harvest, bare securities of cultural existence," he said, "cannot believe that the great, advanced nations will deliberately or unwittingly enter into a total fratricide obliterating the hope and promise of mankind."

Dr. Chakravarty urged use of the United Nations to attain "some of the universal objectives which transcend the narrow political rivalries and fears."

"Even behind the terrific scientific drive of the U.S.S.R.," he said, "there must lie a deeper thrust of creative will. Can this power be detached from the parade of power, and can our own recognition of something finer than power in the activities of new Russia persuade them that we still hope for noble expressions of human spirit from even those who may appear to be ranged against us?"

Dr. Homer Jack, Evanston, Ill., was elected president of the fellowship. Rev. Donald C. McMillan, Worcester, Mass., was reelected secretary and Rev. George G. Brooks, Dunkirk, N.Y., treasurer.

87 PARLEYS AT SENEXET

Eighty-seven conferences involving 2,014 persons were held during the past year at Senexet House, a Unitarian retreat in Putnam, Conn., Rev. Royden Leonard, resident director, reported to the directors of The Retreat, Inc., at their annual meeting May 23 in Boston.

Dudley H. Dorr of Boston, treasurer, reported that of $1,799 raised for the support of Senexet House, $1,020 came from the Friends of Senexet and $779 from branches of the General Alliance of Unitarian and Other Liberal Christian Women.

Mrs. Ralph U. Cross, Worcester, Mass.; John W. Baker, Providence, R.I.; Dr. Joseph Barth, Boston; Dr. Wallace Robbins, Worcester, and Rev. Robert D. Richardson, Concord, Mass., were elected directors. Officers of the corporation will continue four-year terms begun last year.

UN SEMINAR SET IN OCTOBER

Experts from the United Nations Secretariat will join ministers of Unitarian and Universalist churches to discuss world problems and achievements at the second UN Seminar, October 13-15, in New York, N.Y. The conference is sponsored by the Department of Adult Education and Social Relations, Council of Liberal Churches (Universalist-Unitarian), Inc.

Three sessions will be held on such subjects as disarmament and the advisability of an international police force, technical assistance to underdeveloped areas, colonial issues and the trusteeship system, and the present status of the Declaration of Human Rights.

Because of the necessity of keeping discussion groups small, attendance will be limited to ministers. Persons interested may write to Dale DeWitt, Unitarian Headquarters, Hotel Ten Park Avenue, New York 16, N.Y.

GOAL OF $575,000 SET BY UUA: Officers of the United Unitarian Appeal discuss next year's goal with newly elected president Peter Putnam (right). With Mr. Putnam are (left to right) Roger Burton, treasurer; Wesley Bevins, assistant treasurer, and Wallace Adler, vice-president.

CANADIAN USC OPENS CAMP

Forty patients of primary school age arrived July 1 at Canada House, a home for pre-tubercular and other sickly children built by an $8,000 donation from the Unitarian Service Committee of Canada to the Hellenic Red Cross. Canada House is at Aghios Demetrios, in central Greece.

Begun in May, the building is serving as a summer camp for several groups of children, each for four weeks. Next year, the building may be open on a year-around basis as a preventorium.

In addition to its work with the Hellenic Red Cross, the Canadian Service Committee also is conducting other programs in Greece. Twelve thousand dollars has been donated for a three-year program of community development. Pilot projects in rural towns have been set up to draw leaders together for discussions of mutual problems.

In Thesprotia, near Albania, loans of $5,000 have been made by the Canadian USC for the purchase of livestock and farming equipment. Money received in repayment will be channeled back into the communities to buy more equipment.

$575,000 GOAL FOR UUA

A United Unitarian Appeal goal of $575,000 for 1958-59 was set by the organization's board of directors at its annual meeting May 27 in Boston, and Peter B. Putnam of Princeton, N.J., widely known sightless author, was elected president.

The goal is $75,000 higher than that set for the 1957-58 campaign for funds for the support of 18 Unitarian organizations and agencies.

O. T. Gilmore, executive director of the UUA, announced that Unitarians pledged $372,688 during the 1957-58 campaign. He noted that the figure represents an increase of 65 per cent in contributions in the last five years.

Other UUA officers elected are Russell Baird Adams, Washington, D.C., and Wallace Adler, Cleveland, Ohio, vice-presidents; Dunbar Holmes, Wayland, Mass., clerk; Roger Burton, Manhasset, N.Y., treasurer, and Wesley E. Bevins, Jr., Marblehead, Mass., assistant treasurer.

Herbert Eber, Montevallo, Ala.; Victor Seymour, Lincoln, Neb., and Oliver C. Trampe, Milwaukee, Wis., were elected directors.

PLAN MEMORIAL FOR DAVIES

A committee to arrange an appropriate memorial for Dr. A. Powell Davies, late minister of All Souls Church (Unitarian), Washington, D.C., has been appointed by the church trustees.

The committee has issued an appeal for contributions to a memorial fund. Checks may be made to All Souls Church, Davies Memorial Fund, and sent to the church at Sixteenth and Harvard Sts., Washington, D.C.

Fifty distinguished Americans are listed on the committee. Names include Supreme Court Justices Black and Douglas; Senators Clark, Douglas, Kefauver, and Lehman; Percival Brundage and Adlai Stevenson.

IRF TO MEET IN MADISON

Twenty-seven liberal religious young people from four European nations will attend the International Religious Fellowship conference in Madison, Wis., August 14-18.

The IRF, an autonomous youth organization composed of religious liberals from Germany, Switzerland, Holland, and England, holds regular summer conferences in one of the member countries. This will be the first meeting to be held in the United States since 1954.

This summer's conference will climax two months of hospitality provided the Europeans by North American youth. Early in July, six car tours left New York, N.Y., carrying the Europeans to visit Unitarian and Universalist churches and institutes throughout the United States and Canada. Following the IRF conference, the Europeans will travel together to attend the Liberal Religious Youth convention in North Carolina.

Spencer Lavan, chairman of the IRF planning committee, reported that 23 Europeans — 13 Swiss, six Dutch, and four Germans — would arrive in New York to take part in the tours. The four representatives from England were to arrive later for the congress of the International Association for Liberal Christianity and Religious Freedom in Chicago and the IRF activities.

Financing of the summer's IRF program was done in coöperation with the IARF fund raising committee, which budgeted $5,000 for the youth.

The theme of the IRF conference will be "Social Welfare, Who Cares?" Rev. Donald A. Harrington, minister of Community Church, New York, will speak. Since IRF has two official languages, the entire program of lectures, discussions, and recreation will be conducted in German and English.

Approximately 80 Americans are expected to register for the conference.

CHANGE OF ADDRESS

All changes of address should be sent to the Circulation Department, 25 Beacon Street, Boston 8, Massachusetts, at least four weeks before the change is to take effect. Both old and new address should be included. Duplication of issues not received due to lack of proper notice will not be made.

GENEVA LIBERALISM REVIVES

A revival of the liberal Protestant movement has taken place in Geneva since January.

People often suppose that Geneva is an entirely Calvinistic city, because Calvin lived and worked there, but this is not the case.

The reforms started by Calvin, within the Church of Geneva, were broadened and modified later by such outstanding personalities as Jean-Alphonse Turrettini, one of his successors, who abolished strict orthodoxy in the Church at the beginning of the 18th century and rose up against the doctrine of predestination.

Since Calvin's time, the official Genevese Protestant Church has developed a liberal constitution, and allotted a large place in the Cathedral of St. Pierre, where Calvin preached, to preachers of the liberal school.

Unfortunately, the liberal spirit had been overpowered in recent years by a marked return to orthodox Protestantism. This reaction can be traced in great part to the influence of the theology of Karl Barth and to the fact that a large number of Catholics and orthodox Protestants from other places have settled in Geneva. Since the beginning of the century, the city has become cosmopolitan.

To uphold liberalism within the official Genevese church, and particularly the parish of St. Pierre, a movement has been organized which appointed the Rev. Dr. Henry Babel, born in 1923 and author of various books on liberal theology, as its spiritual leader, so that since the beginning of the year, a revival of liberalism has taken place.

Crowds of people take part in the liberal services, where a number of subjects — concerning individual and collective life, the interpretation of the Bible, man and his destiny — are treated.

People of every condition are taking interest in this movement, of which one may expect great things.

DR. A. ANNEZ

CENSURE BACKS UNITARIAN

The American Association of University Professors has censured the administration of Livingston College, Salisbury, N.C., for repudiating a contract held with Prof. Gerald M. Mertens, Knoxville College, Tenn., because of his Unitarian beliefs.

Mr. Mertens, calling attention to his membership in the Unitarian church, applied for a position as German teacher at Livingston College. After friendly correspondence between both parties, his application was accepted and a contract was signed in March. Several weeks later, however, Mr. Mertens received a letter from Dr. Marlow F. Shute, dean of Livingston, expressing "deep regret" that his contract was to be canceled. Dr. Shute explained that although the contract had been processed in the regular manner and had been signed by the president, since retired, the trustees were examining the operations of the college more closely and would write him explaining the cancellation.

Several days later Mr. Mertens received a letter from Bishop W. J. Walls of the African Methodist Episcopal Zion Church, chairman of the board of trustees, reporting that the board had discovered that Mertens was a Unitarian and that it could not "employ one of that creed to teach on its staff. We regret this because we learn that you are a gentleman of high character, thorough scholarship, and noble human relations."

Later, Bishop Walls amplified his letter stating that the trustees have a right to screen all candidates for positions. He said it is up to the trustees to "subscribe to personnel whose creed does not conflict with nor confuse our simple faith in a Divine personality of Jesus Christ as the unique Son of God."

The American Association of University Professors, after a careful analysis of the case, concluded that, "the trustees and administrative officers of Livingston College may condition faculty appointments by any restrictions of religious belief that they wish to impose, but these conditions should be made an explicit part of the agreement entered into by the teacher and the officials of the college during the appointive process."

UNITARIANS HEAR CATHOLIC

An address on Roman Catholicism was given in May to members of the Unitarian church of Natick, Mass., by the Very Rev. Msgr. Francis J. Lally, editor of the Catholic publication, *The Pilot.* Msgr. Lally spoke to a discussion group studying various branches of the Christian religion.

MAY MEETINGS AREN'T ALL SOLEMN: Dr. Thaddeus B. Clark, minister of the First Unitarian Church of St. Louis, Mo., sets delegates laughing at final session of the 1958 annual meeting of the American Unitarian Association by wisecracking at photographer. Dr. Clark, pictured at microphone as he spoke on a proposed resolution, also was lecturer at the annual Berry Street Conference for ministers.

RESOLUTIONS ADOPTED AT AUA ANNUAL MEETING

Statement of Further Clarification of the Unitarian Position

WHEREAS: American Unitarians affirm that religion is a universal experience reaching, both in its roots and its aims, beyond any single religious tradition or existing organization, and that, therefore, our historic Judaeo-Christian heritage does not prevent us from drawing upon all available resources for inspiration, ancient or modern, or from welcoming all men and women of whatever background of faith into free fellowship with us; and

WHEREAS: The Commission of Appraisal of the American Unitarian Association in 1936, in its report, "Unitarians Face a New Age," declared that Unitarians will be "keenly aware of the world-wide aspects of their liberal faith, recognizing the kinship of liberals across all barriers of race or nationality or traditional religious background . . . because they believe that religion is deeper and more significant than any of its historical forms;" and,

WHEREAS: The heritage of the free church is one of dedication to truth wherever it may be found and whithersoever it may lead; and,

WHEREAS: Contemporary Unitarians trace their spiritual lineage from many historic faiths, tides of thought and aspiration;

THEREFORE BE IT RESOLVED: That the delegates at the annual meeting of the American Unitarian Association assembled at Boston, Massachusetts, May 27, 1958, cherish the historic Judaeo-Christian heritage of Unitarianism; affirm the universal sources and inspiration of modern Unitarian faith; and express the hope that all religious truth seekers may come together in the spirit of freedom, each contributing his highest insights to the common universal quest for truth.

Change in Number and Place of Meetings of AUA

WHEREAS: The American Unitarian Association is a democratic organization, seeking to serve its ten regions and their component church membership; and

WHEREAS: The schedule of three continent-wide meetings of the American Unitarian Association every two years is excessive for a movement of 100,000 people, and

WHEREAS: Great financial and physical hardships are imposed on this large block of delegates and members who attend the meetings of the American Unitarian Association;

THEREFORE BE IT RESOLVED: That the Board of Directors make a study of this condition and make recommendations for a correction of same at the annual meeting of the American Unitarian Association in 1959.

Racial Discrimination

WHEREAS: All forms of racial discrimination are contrary to the constitutional, moral, and religious principles of the United States, harm both our own self-respect and the respect in which other nations hold us, and must be ended; and

WHEREAS: The great progress made in many communities and localities in abolishing officially sanctioned racial segregation and eliminating or reducing other forms of racial discrimination provides repeated examples demonstrating that all such discrimination, in all parts of the United States, can be ended by well-planned, forthright action; and

WHEREAS: Racial discrimination in various forms nevertheless continues to exist in most major areas of the United States;

THEREFORE BE IT RESOLVED: That the American Unitarian Association urge all people of good will to work unremittingly in all phases of local, state, and national life towards:

1. Abolishing all official sanctions and practices which would require racial segregation in public schools, public transportation, public housing, and other publicly supported facilities;
2. Eliminating racial restrictions on membership in churches, professional organizations, labor unions, and similar semi-public bodies;
3. Eliminating racial discrimination in employment and housing;
4. Promoting mutual understanding between members of different races by all available means, including working together in organizations having members of different races;
5. Encouraging the spread of information about successful action to end or lessen racial discrimination and promote racial understanding.

BE IT FURTHER RESOLVED: That we call upon our national officials and elected officers to exercise leadership and a continuing responsibility for the protection of constitutional rights of all citizens.

Separation of Church and State

WHEREAS: The principle of the separation of church and state is one of the foundations not only of religious freedom, but also of political democracy; and

WHEREAS: Violations of the principle endanger not only the freedom of religious minorities but, in the end, the freedom of all; and

WHEREAS: There have been increasing violations of this freedom on the local, state, and national levels, including legislation granting the use of public funds for parochial school bus transportation, development of released time programs for religious training during the public school time, pressure for medical care, purchase of textbooks for private school children from public funds, and public subsidies in the form of price concessions for the sale of public lands to institutions operated by religious bodies;

THEREFORE BE IT RESOLVED: That the delegates to the 133rd annual meeting of the American Unitarian Association, assembled in Boston on May 27, 1958, declare their firm and unequivocal support for the principle of separation of church and state and urge the Adult Programs Department of the Council of Liberal Churches, to which the American Unitarian Association belongs, to develop an educational program for churches and fellowships on this problem with suggestions for local action; further, to work with organizations committed to the principle of separation of church and state with a view to developing a joint initiative; and

BE IT FURTHER RESOLVED: That telegrams be sent to the President and leaders of both major parties in the Congress, declaring our concern at the growing threats to this basic constitutional freedom.

Cultural Interchange

WHEREAS: Cultural interchange and the free movement of persons across national boundary lines are prerequisite to mutual understanding, appreciation, and friendship among all peoples; and

WHEREAS: Public opinion in the major communities of the world seems now to favor such an effort in the interest of peace;

THEREFORE BE IT RESOLVED: That the American Unitarian Association urge upon the governments of the United States and Canada:

1. The use of their influence toward the removal of every barrier to such interchange, and
2. An immediate and massive expansion of their present cultural exchange program, with no restrictions as to the national or cultural areas with which such interchange may be effected.

Aid to Underdeveloped Countries

WHEREAS: There are many underdeveloped countries in the world where economic development cannot wait, and these countries need outside help for economic and industrial development;

THEREFORE BE IT RESOLVED: That the American Unitarian Association urge its member churches, fellowships, and church organizations to promote study and awareness of the extent of extreme human need throughout the world, and awareness of where and how progress is being made in meeting such need; and

THEREFORE BE IT FURTHER RESOLVED: That we urge the governments of the United States and Canada to support and participate in United Nations programs, including the proposed Special UN Fund for Economic Development (SUNFED), for the economic development of underdeveloped countries; and that we urge the governments of the United States and Canada to support much larger appropriations for such aid.

BE IT FURTHER RESOLVED: That we urge the governments of the United States and Canada to send surplus foods to underdeveloped countries through the United Nations.

Population Control

WHEREAS: Almost half the world's people suffer from poverty and hunger; and

WHEREAS: Overpopulation is a major cause of hunger and poverty; and

WHEREAS: Organized religious opposition and public apathy are barriers to solving the world population problem;

(Continued on page 43)

BEACON CONTROL SHIFTED

Control of Beacon Press, Inc., has passed to an operations committee of three, authorized by the boards of directors of the American Unitarian Association and the Beacon corporation to study operations of the Unitarian book publishing house and make recommendations for action to the AUA board at its October meeting.

Members of the committee are William Spaulding, president of Houghton-Mifflin Company, publishers, chairman; Rev. Walter Donald Kring, New York, N.Y., president of the Beacon board, and William McCarthy, vice-president of the National Shawmut Bank of Boston.

Establishment of the operations committee was recommended by a special committee of the AUA board appointed to study Beacon Press. The recommendation was accepted by the AUA board at its May 28 meeting in Boston. Later, the Beacon Press board delegated its powers to the operations committee.

"This committee of three," Mr. Kring told delegates to the annual meeting of the AUA May 27, is "to study the Beacon Press situation and to make recommendations to the board of the American Unitarian Association whether we should remain in the publishing business, and, if we do — which I think we shall for business and other reasons, what necessary funds must be appropriated by the American Unitarian Association for working capital and to cover the losses of the current year."

Mr. Kring's report to the delegates on the affairs of Beacon Press was the first made public since the resignation of Thomas A. Bledsoe as editor in February. It was prompted by a Plainfield, N.J., delegate's statement on the floor the previous day that an amount "perhaps on the order of $300,000 has been dissipated by Beacon Press in the last year. . . ."

Mr. Kring said that the situation in the Beacon Press ". . . is not in any sense to be called hopeless." He estimated Beacon's assets and listed its liabilities, noting that the balance "certainly does not indicate that we have lost $300,000 in the current year, as has been claimed." A professional audit, in progress, was expected to provide more exact figures.

"Our balance sheet for this year is going to show an operating loss," Mr. Kring continued. "We published too many books. Many of them, especially the novels, were financial disasters. This was due to mistakes in judgment in the editorial field and in the whole area of financial management."

"When the Beacon Press board became thoroughly aware of the situation," Mr. Kring said, "it was apparent that something drastic had to be done. The novel publishing program, which was carried far beyond authorized commitments, was discontinued. When one sells less than a thousand copies of a novel, and loses more than $3,000 on each novel purely on production costs, this kind of a program is disastrous, even if one believes in novels.

"This disagreement in policy and in other matters led to the resignation in February of Mr. Thomas Bledsoe, who was editor of the Press for almost two years, under whose direction Beacon had entered into the more general publishing field. . . .

"The Press has now moved back to the policy of two years ago and our fall list . . . will be books in the former Beacon tradition.

"Now, we have another problem," Mr. Kring said. "Our editor contracted for 28 future novels which we cannot possibly publish, except as we are forced legally to do so. We have other non-fiction books which are distinctly out of Beacon tradition or which are not of a quality which we should publish to maintain the high reputation of Beacon Press. The Beacon Press board intends to be very fair with the authors of these books and the books which we cannot or should not publish have already been offered to other publishers. Some of them, unfortunately, are simply not publishable.

"The Beacon Press has real problems," Mr. Kring told the delegates. "We desperately need working capital. We never really have had adequate working capital. We have a tight cash situation. We need to redefine and study the relation of the Beacon Press, Inc., which is a separate corporation, to the whole American Unitarian Association structure." The three-man operations committee, he said, would make such a study.

"It is my personal conviction," Mr. Kring concluded, "that it not only would be more profitable dollar-wise to continue in the publishing of books relating to the Unitarian point of view, but also that Unitarians are proud of the courageous stand of the Beacon Press in regard to intelligent social action in the areas which are vitally important to us. We should lose much if we lost our courage now. I think we must go forward. . . .

"I think the Beacon Press, with your backing, will continue to speak in the name of liberal religion."

WEATHERLY-HOLMES AWARD PRESENTED: Miss Lois McColloch (left), president of the Unitarian Fellowship for Social Justice, and Mrs. John Coleman, present the Weatherly-Holmes civil liberties citation to Caleb Foote, one of the three Lincoln, Neb., professors honored by the UFSJ for their work in obtaining a new trial for a man convicted of slaying a state trooper.

THREE RECEIVE UFSJ AWARD

Three Lincoln, Neb., Unitarians received the annual Weatherly-Holmes civil liberties award for their part in obtaining a new trial for a convicted slayer on the ground that his rights had been abridged.

The three are Caleb Foote, former law faculty member at the University of Nebraska and now of the University of Pennsylvania; Dr. James Reinhardt, professor of criminology, and Dr. Paul Meadows, professor of sociology, at the University of Nebraska.

The award was presented by the Unitarian Fellowship for Social Justice at its annual dinner May 24, part of the program of the annual May meetings. The dinner followed a workshop program on the theme, "Techniques of Constructive Controversy."

The three award recipients were instrumental in formation of a defense committee for Lloyd Grandsinger, who was convicted of murder in the killing of a Nebraska state patrolman. The committee obtained a ruling by Federal Judge John W. Delehant that Grandsinger had been denied effective counsel and must either be freed or granted a new trial. The ruling, upheld by a Circuit Court of Appeals, is being appealed by the State of Nebraska to the U.S. Supreme Court.

The committee also obtained new counsel for Grandsinger.

The Weatherly-Holmes award was named for Dr. Arthur L. Weatherly, former minister of the Lincoln Unitarian Church, and Dr. John Haynes Holmes, New York, N.Y., founder and first president of the Unitarian Fellowship for Social Justice.

CASE FOR DEVELOPMENT FUND

The Development Fund committee of the American Unitarian Association established offices in the AUA building at 25 Beacon Street, Boston, in June after receiving authorization from delegates to the association's annual meeting to obtain the services of a professional fund raiser.

A resolution adopted by delegates also urged that metropolitan area and other regional conferences be arranged "as soon as feasible" for consideration of the Development Fund committee's report and to obtain local churches' advice concerning the raising of funds.

The resolution was offered by Rev. John R. Baker, Montgomery County, Maryland, on the second day of the AUA annual meeting, May 27, following a report on the affairs of Beacon Press, Inc. The previous day, a motion by Philip T. Dalsimer, New York, N.Y., to accept the Development Fund committee's report and to urge its implementation by a fund-raising campaign had been tabled after a Plainfield, N.J., delegate had suggested there had been mismanagement of Beacon Press funds. *(See page 14.)*

The committee's report was presented by Judge H. Clay Burkholder, Lancaster, Pa., chairman. The report, termed a "statement of the case" for a development fund, was prepared by the James V. Lavin Company of Boston, employed by the committee.

"The Development Program committee believes that the business of this committee is the Number One business of the Unitarian denomination," Judge Burkholder said. "We believe that everything else should be held in abeyance in order to have this program succeed. . . ." He urged that establishment of a new Commission of Appraisal for the denomination be delayed (a resolution for that purpose was tabled the following day.)

"Today, the Unitarian movement in America faces the greatest opportunity in its history," Judge Burkholder said. "Unitarians are united as never before; increasingly they feel themselves to be members of and participants in an important and influential denomination; they are stirred and excited by the manifest evidences of growth; they feel that the future of Unitarianism is bright.

"The future of Unitarianism is indeed promising; whether the promise will be fulfilled depends upon Unitarians themselves. . . . The challenge is to foster the growth well and wisely. . . .

"The denomination has the resources. It knows what to do and how to do it. The American Unitarian Association has the proper departments already organized. Each department must be expanded. This will require funds — fresh capital of sufficient size to serve the clear and compelling needs."

Judge Burkholder told the delegates that the total funds required for a ten-year development program are estimated at $3,050,000, a reduction from the four million dollars often mentioned in initial discussions of the project. He itemized the needs as follows:

1. Services to fellowships: $600,000. The amount would provide "sufficient staff to help these groups to get started, and to provide organizational counseling."

UNITARIAN AWARD PRESENTED: The annual award for service to the Unitarian movement was presented posthumously this year to Dr. A. Powell Davies, former minister of the Washington, D.C., church and author of many books on religion and Unitarianism. His widow, Mrs. Davies (above), received the award from Dr. Errold D. Collymore, chairman of the award committee, at the anniversary banquet, May 27, final event of May Meetings.

2. Department of the Ministry: $650,000. The funds would be used "to recruit ministers, to provide scholarships and graduate fellowships, and to emphasize training for the practical demands of the ministry today, including religious education."

3. Church building loan fund: $1,000,000. "This will make possible the granting of substantial loans to perhaps 20 churches at any one time." Judge Burkholder also said: "Another factor in the need for much-increased building loan funds is the universally felt need of the new fellowships to establish meeting places which will give them permanence and stability in the community."

4. College campus program: $500,000. "Nearby Unitarian churches are willing to undertake special programs on college and university campuses, but the lack of funds and insufficient staff make it impossible or ineffective in all but a few instances. These intelligent, seeking young people must be given the intellectual and spiritual home that the Unitarian denomination can so well provide."

5. Information and education program: $300,000. "This fund . . . will provide for the purchase (to a minimal degree) of space and time in media of mass information such as the press, radio, and television, but more importantly in the professional preparation of materials and carrying out of events and projects. It will enable us to publish booklets, brochures, pamphlets, and other publications aimed at different audiences, to engage professional services for particular objectives and needs, and in general to provide informational material of the quality that is necessary to compete today. . . ."

At the final session of the annual meeting, AUA delegates adopted a resolution, presented by Rev. Harry B. Scholefield, requesting the committee "to give further consideration to inclusion of an allotment for working capital for the Beacon Press."

Judge Burkholder concluded his report by saying: "If we do not act soon, our great chance will have been lost. . . . Ministers will be unavailable, fellowships will languish, students will look elsewhere for religion.

"It must not happen. This is the golden time."

THE REGIONS

MIDWEST UNITARIANS CONFER

Considering the theme, "The Whole Unitarian," Unitarians from the Midwest met at Lake Geneva, Wis., June 29 to July 5. Five lecturers discussed the life of a Unitarian in relation to his family, culture, society, church, and own personality. Discussions followed the talks.

Morning classes on such topics as "Liberalism in the South" and "New Testament Origins of Christian Ideas," and afternoon workshops on church and group management also were held.

MERGER RETHINKING URGED

Rev. Walter D. Kring, minister of All Souls' Church, New York, N.Y., and secretary of the American Unitarian Association, was principal speaker at the spring conference of the New Hampshire Unitarian Association held May 10 in Wilton, N.H. In his talk, "Unitarianism Looks to the Future," he discussed merger with the Universalists, and suggested the need of a rethinking of the possibility of continuing as Unitarians.

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

DELIGHT IN CREATURES AND THINGS

Do not be vexed at your delight in creatures and things. But do not let it shackle itself to creatures and things; through these, press on to God.

Martin Buber

The only true joy on earth is to escape from the prison of our self-hood (I do not say the body, because the body is God's temple and therefore it is holy), and enter by love into union with the Life Who dwells and sings within the essence of every creature and in the core of our own souls.

Thomas Merton

Flower in the crannied wall,
I pluck you out of the crannies; —
Hold you here, root and all, in my hand,
Little flower — but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

Alfred Lord Tennyson

The old hills and rivers, the old earth with her star firmaments and burial-vaults, carry on a mysterious unfathomable dialogue with me.

Thomas Carlyle

I hear you whispering there, O stars of Heaven, O suns, O grass of graves. . . . If you do not say anything, how can I say anything?

Walt Whitman

Man's Food and Also His Medicine

What a healthy out-of-door appetite it takes to relish the apple of life, the apple of the world!

A man may esteem himself happy when that which is his food is also his medicine. There is no kind of herb that grows, but somebody or other says that it is good. I am very glad to hear it. It reminds me of the first chapter of Genesis.

Consider the silent influence which flowers exert. When I walk in the woods, I am reminded that a wise purveyor has been there before me; my most delicate experience is typified there.

When I detect a beauty in any of the recesses of Nature, I am reminded, by the serene and retired spirit in which it requires to be contemplated, of the inexpressible privacy of a life — how select and unambitious it is. The beauty there is in mosses must be considered from the holiest, quietest nook.

Nature will bear the closest inspection; she invites us to lay our eye level with the smallest leaf, and take an insect view of its plain. She has no interstices; every part is full of life. I explore, too, with pleasure, the sources of the myriad sounds which crowd the summer noon, and which seem the very grain and stuff of which eternity is made.

Unless our philosophy hears the cock crow in every barn-yard within our horizon, it is belated. That sound commonly reminds us that we are growing rusty and antique in our employments and habits of thought. His philosophy comes down to a more recent time than ours. There is something suggested by it that is a newer testament — the gospel according to this moment.

There is just as much beauty visible to us in the landscape as we are prepared to appreciate — not a grain more. The actual objects which one man will see from a particular hill-top are just as different from those another will see as the beholders are different.

No run on my bank can drain it, for my wealth is not possession but enjoyment.

I shall be a benefactor if I can show men that there is some beauty awake while they are asleep — if I add to the domains of poetry.

As I love Nature, as I love singing birds, and gleaming stubble, and flowing rivers, and morning and evening, and summer and winter, I love thee, my Friend.

Henry David Thoreau

To Love God Through His Creation

Theologians have dreamed of a God sitting above the clouds among the cherubim, who blow their loud uplifted angel trumpets before Him, and humor Him as though He were some despot in an Oriental tale.

But we enthrone Him upon wings of the birds, on the petals of flowers, on the faces of our friends, and upon whatever we most delight in of all that lives upon the earth. We can then not only love Him, but we can do that without which love has neither power nor sweetness, but is a phantom only, an impersonal person, a vain stretching forth of arms towards something that can never fill them — we can express our love and have it expressed to us in return. And this not in the uprearing of stone temples . . . but in the caress bestowed upon creatures and persons we love.

Samuel Butler

Prayer

Give us to rejoice this day in our mother, the earth, in whom with all creatures we share a common unity. Give us to rejoice in sun and moon and distant galaxies, aware of the grandeur that surrounds us.

Give us to walk humbly, yet as equals, companion to atom, tree and star, brothers one to another.

Give us the health, if it may be, to glory in storm and cloud, in sunshine and gray skies, in the changing beauty of every season, of every hour of every day.

Give us strength to encounter, courage to win through, and where we fail, the wisdom to be gleaned from missing the mark; and a new day for a new beginning.

May we walk with compassion. May there be many windows in our souls.

Open our eyes and quicken our minds, that we may see and ponder wonderful things.

As the leaf turns to the light, as the flower opens to the sun, so may our affections turn to that which is lovely and good, and our hearts open to that which draws forth the hidden beauty of our lives. Amen.

How big is one?

Remorseless consolidation, worship of bigness threaten regimentation of American spirit

By EDWARD A. WEEKS, JR.

My late friend, the French writer, Raoul de Roussy de Sales, who knew America intimately, used to tease me about our infatuation with bigness. "It's in your blood," he would say. "When I listen to Americans talking on shipboard, or in a Paris restaurant, or here in New York, it is only a question of time before someone will come out with that favorite boast of yours — *'the biggest in the world!'* The New York skyline, or the Washington Monument, or the Chicago Merchandise Mart — the biggest in the world. You say it without ever thinking what it means." How right he was, yet until he prodded me about it, I had never realized that this was indeed our national boast.

We take pride in being big, and in a youthful way we used to think that bigness was our own special prerogative. But now we know better; now we find ourselves confronted with nations or with groups of nations which are quite as big as we are and which have the potential of being considerably bigger. This calls for a new orientation; indeed, I think it might be timely if we look into this concept of bigness and try to determine how it has affected our private lives and our thinking.

Superman on the old frontier

Let us begin by acknowledging that we Americans have been in love with bigness ever since the adolescence of our democracy. The courtship began on the frontier: the uncut virgin forests so dense and terrifying, the untamed flooding rivers, the limitless prairies, the almost impassable Sierras — to overcome obstacles like these, man, so puny in comparison, had to outdo himself. He had to be bigger than Hercules.

The English live on a small, contained island, and English humor, you will notice, is based on understatement, but an American, when he is having fun, always exaggerates.

Our first hero of the frontier was a superman, Davy Crockett, who could outshoot, outfight, and outwoo anyone. Davy did the impossible, and listening to the legends of his lusty prowess made it easier for the little guy on the frontier to do the possible:

Edward A. Weeks, Jr., editor of The Atlantic Monthly, *delivered this address as the Ware Lecture during the 1958 May meetings of the American Unitarian Association. The annual lecture honors the distinguished services of three generations of the Ware family to the cause of liberal religion. The address also is to be published by* The Atlantic Monthly.

Davy Crockett sauntered into the forest one day for an airing but forgot to take his thunderbolt along. This made it embarrassing when he came face to face with a panther. The scene is described in the old almanac, as Howard Mumford Jones says, "in metaphoric language which has all the freshness of dawn." The panther growled and Crockett growled right back — "He grated thunder with his teeth" — and so the battle began. In the end, the panther, tamed, goes home with Davy, lights the fire on a dark night with flashes from his eyes, brushes the hearth every morning with his tail, and rakes the garden with his claws.

Davy Crockett had a blood brother in Mike Fink, the giant of the river boatmen, and first cousins in Tony Beaver and Paul Bunyan of the north woods, and Pecos Bill of the Southwest. They were ringtailed roarers, and everything they did had an air of gigantic plausibility.

As you know, prunes are a necessary part of the lumberjacks' diet, and Paul Bunyan's camp had such an appetite for prunes that the prune trains which brought the fruit to camp came with two engines, one before and one behind pushing.

"Paul used to have twenty flunkies sweepin' the prunestones out from under the tables, but even then they'd get so thick we had to wade through 'em up over our shoes sometimes on our way in to dinner. They'd be all over the floor and in behind the stove and piled up against the windows where they'd dumped 'em outside so the cook couldn't see out at all hardly. . . . In Paul's camp back there in Wisconsin the prunestones used to get so thick they had to have twenty oxteams haulin' 'em away, and they hauled 'em out in the woods, and the chipmunks ate 'em and grew so big the people shot 'em for tigers." Only an American could have invented that build-up, and I am grateful to Esther Shephard for having recaptured the legend so accurately in her *Paul Bunyan.*

Texas, with its fondness for bigness, preferred the living man to the legend: it encouraged men to grow to the stature of Richard King, the founder of the King Ranch. Richard King's story, as told by Tom Lea, is Horatio Alger multiplied by a thousand. The son of Irish immigrants, he ran off to sea at the age of eleven. A river boat captain in his twenties, he came ashore, married the parson's daughter, bought 15,000 acres of desert at two cents an acre, and went into the cattle business. His close friend and adviser was Lt. Col. Robert E. Lee of the Second United States Cavalry, and it was Lee who gave King what has come to be the family slogan: "Buy Land and Never Sell."

The King Ranch has grown to 700,000 acres in Texas with big offshoots in Kentucky, Pennsylvania, Australia, Cuba, and Brazil. In a curious way, those of us who dwell in cities and suburbia have developed a kind of Mt. Vernon reverence for this vast domain. It is just about as big, we think, as a good ranch ought to be.

Change in our business community

I entered publishing in the summer of 1923 as a book salesman in New York. As I look back over the thirty-five years of my working life, I recognize that a significant change has taken place in our business community. The motor cars which I used to covet as a young bachelor, the Stutz-Bearcat, the Mercer, the Simplex, the Locomobile, the Pierce Arrow, — all these beauties and hundreds of the lesser breeds like the Hupmobile, the Maxwell, the Franklin, the Stanley Steamer, and the Moon — are all museum pieces today. The beauty and the originality which went into their design has been melted down and vulgarized in the models of the five major companies which survive.

In the days I am speaking of, Mr. Potts was our family grocer, and he knew the exact cuts of roast beef and lamb which would bring joy to my father's heart, just as he was prepared for my mother's remonstrance when there was too much gristle. There used to be a family grocer, like Mr. Potts, in every American community. Then some genius in Memphis, Tenn., came up with the Piggly-Wiggly, the first gigantic cash-and-carry where the customer waited on himself, and in no time flat there were chains of these supermarkets stretching across the country. Such consolidation as this has been going on in every aspect of business and at a faster and faster tempo.

When I was a book salesman, an American book publisher who sold a million dollars worth of his books in one year was doing quite a prosperous business. Today a publisher who sells only a million dollars worth of books a year cannot afford to remain in business; he has to join forces with another and larger publisher so that their combined production will carry them over the break-even point.

In the 1920's almost every American city had two newspapers and the larger ones, four or five, and there is no doubt that this competition for ideas, for stories, for the truth, was a healthy thing for the community. Today, most American communities are served by a single paper. Of the daily papers that were being published in this country in 1929, forty-five per cent have either perished or been consolidated. This consolidation, this process of making big ones out of little ones, is a remorseless thing, and it may be a harmful thing if it tends to regiment our thinking.

Need to regulate emerges

We Americans have a remarkable capacity for ambivalence. On the one hand, we like to enjoy the benefits of mass production, and on the other, we like to assert our individual taste. Ever since the Civil War, we have been exercising our genius to build larger and larger combines. Experience has taught us that when these consolidations grow to the size of a giant octopus, we have to find someone to regulate them.

When our railroads became of almost insufferable power, we devised the Interstate Commerce Commission, and we found in Mr. Joseph Eastman a regulator of impeccable integrity who knew as much as any railroad president. We have not had such good luck with our other regulatory agencies, as the recent ignoble record of the FCC makes clear. The empire builders who were well on their way to a plutocracy were brought within bounds by the first Roosevelt. Under the second Roosevelt it was labor's turn, and in its bid for power labor has raised the challenge of what regulations can be devised which will bring it to a clearer recognition of its national responsibility.

In the not-far-future we can see another huge decision looming up. When atomic energy is harnessed for industrial use, will it be in the hands of a few private corporations or in a consolidation which the government will control? My point is that in the daily exposure to such bigness, the individual is made to feel smaller than he used to be, smaller and more helpless than his father and grandfather before him.

Will bigness regiment our spirit?

I realize, of course, that twice in this century our capacity to arm on an enormous scale has carried us to victory with a speed which neither the Kaiser nor Hitler believed possible. But it is my anxiety that in a cold war, which may last for decades, the maintenance of bigness, necessary to cope with the U.S.S.R., may regiment the American spirit.

In his book, *Reflections on America,* Jacques Maritain, the French philosopher, draws a sharp distinction "between the spirit of the American people and the logic of the super-imposed structure or ritual of civilization." He speaks of "the state of tension, of hidden conflict, between this spirit of the people and this logic of the structure; the steady, latent rebellion of the spirit of the people against the logic of the structure." Mr. Maritain believes that the spirit of the American people is gradually overcoming and breaking the logic of their materialistic civilization. I should like to share his optimism, but before we can do so, we have some questions to answer, questions about what the pressure of bigness has done to American integrity and to American taste.

Henry Wallace has called this "The Century of the Common Man." The longer I live in it, the more I wonder whether we are producing *the uncommon man* in sufficient quantity. No such doubts were entertained a century ago. When Ralph Waldo Emerson delivered his famous address on "The American Scholar" to the Phi Beta Kappa Society of Harvard in August 1837, he was in a mood of exhilaration, not doubt, and he heralded among other things a change which had taken place in American literature. It was a change in the choice of subject matter; it was a change in approach, and it showed that we had thrown off the leading strings of Europe. Here is how he described it:

> *"The elevation of what was called the lowest class in the state assumed in literature a very marked and benign an aspect. Instead of the sublime and beautiful, the near, the low, the common, was explored and poetized. . . . The literature of the poor, the feelings of the child, the philosophy of the street, the meaning of household life, are the topics of the time. It is a great stride. It is a sign — is it not? — of new vigor when the extremities are made active, when currents of warm life run into the hands and the feet. . . . This writing is blood-warm. Man is surprised to find that things near are not less beautiful and wondrous than things remote. The near explains the far. The drop is a small ocean. A man is related to all nature. This perception of the worth of the vulgar is fruitful in discoveries."*

This change from the appreciation of the elite to the appreciation of the commonplace, or as Emerson called it, the vulgar, has been increasingly magnified under the pressure of numbers. But were Emerson able to return for a short visit, I am not sure that he would be altogether happy about what we have done to debase the vulgar in literature, or in television.

Public taste deteriorates

In contemporary literature, new books — the best we can produce — are still published in hard covers and sold to a discriminating body of readers. If I had to guess, I should say that there are about one million discriminating readers in this country today. What disturbs me as an editor is that this number has not increased with the population — it has not increased appreciably since the year 1920. What *has* increased is the public for comic books, for murder mysteries, for sex and sadism. Take a look at the racks of paper-backed novels in any drug store, and see how many of them — to judge from the cover — are devoted to a large-bosomed beauty who is being either tortured or pursued. Recently there has been an improvement, but it still seems to me regrettable that after a hundred years of public education we have produced a generation interested not in our modern-day Emersons, but in the lowest common denominator of emotionalism.

Am I a minority of one when I shudder at certain photographs in our pictorial magazines? The picture of a Negro being lynched; the picture of an airliner which has crashed and burned, with that naked body to the left identified as an opera singer whose voice we have all heard and loved; the picture of a grieving mother whose child has been crushed in an automobile accident? Am I a minority of one in thinking that these are invasions of privacy, indecent and shocking?

Today's tastemakers overlook the individual to think only of his kind

Television, for which we once had such high hope, is constantly betrayed by the same temptation. Is there any other country in the world which would suffer through such incredible singing commercials as are flung at us? Does the language always have to be butchered for popular appeal, as when we are adjured to "live modern" and "smoke for real?" Am I a minority of one in thinking that the "give-away" programs, by capitalizing on ignorance, poverty, and grief, are a disgrace? These are deliberate efforts to reduce a valuable medium to the level of the bobbysoxers.

There was a time when the American automobiles led the world in their beauty, diversity, and power, but the gaudy gondolas of today are an insult to the intelligence. In a day of close crowding, when parking is an insoluble problem, it was sheer arrogance on the part of the Detroit designers to produce a car which was longer than the normal garage, wasteful of gasoline, and so laden with useless chromium and fantails that it costs a small fortune to have a rear fender repaired. I saw a little *Volkswagen* not long ago with a sign in the windshield reading, *"Help Stamp Out Cadillacs!"* There speaks the good-natured but stubborn resistance of the American spirit against the arrogance of Detroit.

Is it inevitable in mass production that when you cater to the many, something has to give, and what gives is quality? I wonder if this has to be. I wonder if the great majority of the American people do not have more taste than they are credited with. The phenomenal increase in the sale of classical music recordings the moment they became available at mass production prices tells me that Americans will support higher standards when they are given the chance. I stress the aberration of taste in our time because I think it is something that does not have to be. The republic deserves better standards, not only for the elect, but straight across the board.

The fallacy of the tastemakers

I wish that our directors of Hollywood, the heads of our great networks, and those who, like the automobile designers in Detroit, are dependent upon American taste — I wish that such arbiters would remember what Alexis de Tocqueville wrote 125 years ago in his great book, *Democracy in America.* "When the conditions of society are becoming more equal," said de Tocqueville, "and each individual man becomes more like all the rest, more weak and more insignificant, a habit grows up of ceasing to notice the citizens to consider only the people, and of overlooking individuals to think only of their kind."

It seems to me that our tastemakers have been guilty of this fallacy ever since the close of the Second World War. They have ceased to notice the citizens and consider only the people. They no longer plan for the differences in individual taste, but think only of people in the mass.

In the years that followed the crash of 1929, Americans began to transfer their trust from big business to big government; if big business and banking, so ran the reasoning, could not be trusted to keep us out of depressions, perhaps big government could. Gradually, in that emergency, we began to shape up our version of the welfare state, a concept which was evolving in many parts of the western world and to which both Democrats and Republicans are now committed.

Effects both good and bad

A welfare state requires a big government with many bureaus, just as big government in its turn requires big taxes. We embarked on big government with the idea of safeguarding those segments of American society which were most in jeopardy, and now after twenty-five years of experimentation, we are beginning to learn that the effects of big government upon the individual are both good and bad.

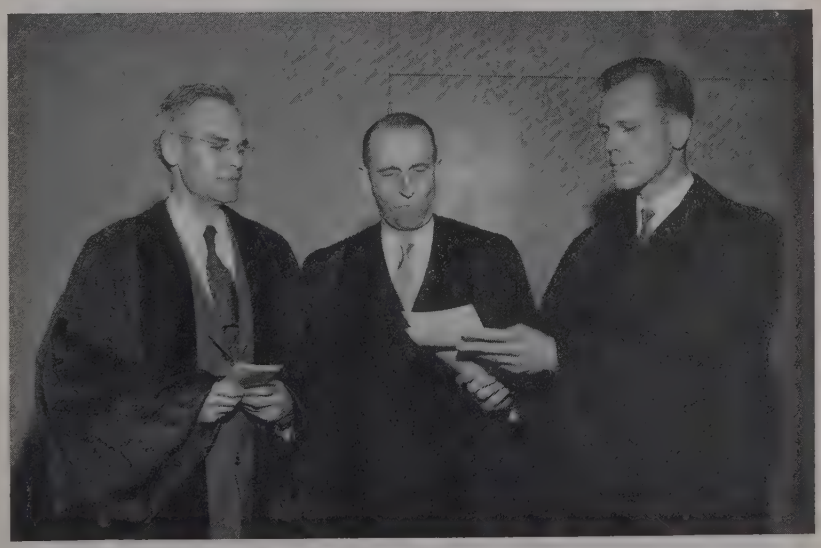
It is good to provide the individual with security, and to give him the chance to adjust his special claims. Another and perhaps unsuspected asset has been dramatized by Edwin O'Connor in his novel, *The Last Hurrah,* when he showed us how President Roosevelt had diminished and destroyed the sovereignty of the city boss. It is Washington, not Ward Eight, that has the big patronage to give today, and it could be that Washington's standards are higher. I said it *could* be.

The maleffects of big government are more subtle. Consider, for instance, the debilitating effect of heavy taxation.

I remember a revealing talk I had with Samuel Zemurray, when he was president of the United Fruit Company. Born in Russia, Zemurray began by pushing a fruit cart through the streets of Gadsden, Ala. Then he set up his own business as a banana jobber by selling the bunches of bananas the fruit company didn't want. He sold out to United Fruit and continued to acquire shares until he controlled the majority of the stock. Now, in the autumn of FDR's second term, we were sitting in adjoining Pullman seats on the long run to Washington. Mr. Zemurray began talking about the President's promises to "the forgotten man."

"He made three promises," Zemurray said, "and he has kept two of them: the promise to labor, and that to the farmer. The promise he has not kept is to the little businessman. Under today's taxes, it would be quite impossible for a young man to do as I did — he would never be able to accumulate enough capital."

Some years after this talk, in 1946, I was on a plane flying west from Chicago. It was a Sunday morning and the man who sat beside me at the window-seat had the big bulk of the Chicago *Tribune*



ATLANTIC MONTHLY EDITOR SPEAKS: The Ware Lecture, an annual highlight of May meetings, this year was given by Edward A. Weeks, Jr., shown (center) talking with Rev. Duncan Howlett (left), who presided, and Rev. Ernest D. Pipes, Jr., who gave an invocation.

spread open on his knees, but out of politeness' sake he gave me the proverbial greeting: "Where are you from?" And when I said, "From Boston," his face lit up.

"Do they still have good food at the Automat?" he asked. "Boy, that is where I got my start and it certainly seems a lifetime ago."

And then, in a rush, out poured his life story in one of those sudden confidences with which Americans turn to one another: how he had become a salesman of bedroom crockery, and how his Boston boss had refused to raise him to $30 a week. In his anger he had switched to the rival company, and under their encouragement he had simply plastered Cape Cod with white washbowls, pitchers, soap dishes, and tooth mugs. "Seven carloads I sold in the first year," he told me. The company called him back to its head office in Chicago, and then came the crash. The company owned a bank and some real estate, and when the smoke had cleared away and recovery was possible, he found himself running the whole shebang. His wife hadn't been able to keep up with it all, he said, shaking his head sadly. He had had his first coronary, and what kept him alive today was his hope for his two sons who had just come out of the Navy.

"But, you know," he said to me, his eyes widening, "they neither of them want to come in with me. They don't seem to want to take the chances that I took. They want to tie up with a big corporation. I just don't get it."

Someone must take the risk

Security for the greatest number is a modern shibboleth, but somebody still has to set the pace and take the risk. And if we gain security, but sacrifice first venture and then initiative, we may find, as the Labor Party in England did, that we end with all too little incentive.

As I travel this country since the war, I have the repeated impression that fewer and fewer young men are venturing into business on their own. More and more of them seek the safety of the big corporations. There are compelling reasons for this, the ever-shrinking margin of operating profit being the most insistent. But if we keep on trading independence and initiative for security, I wonder what kind of American enterprise will be left fifty years from now.

A subtle conditioning of the voter has been taking place during the steady build-up of big government. During the depression and recovery, we took our directives from Washington almost without question; so too during the war when we were dedicated to a single purpose, and when the leadership in Washington in every department was the best the nation could supply.

For almost twenty years local authority and the ability to test our political initiative in the home county and state has dwindled. About the only common rally which is left to us is the annual drive for the community fund. Few of our ablest young men will stand for local office. Their jobs come first, and they have the consoling thought that if they succeed, they may be called to Washington later. We used to have a spontaneous capacity for rallying; we could be inflamed and our boiling point was low. Our present state of lethargy, our tendency to "let George do it" in Washington, is not only regrettable, it is bad for our system.

I remember one of the last talks I had with Wendell Willkie. He was still showing the exhaustion of defeat, and he spoke with concern as he said, "One of the weaknesses in our democracy is our tendency to delegate. During an election year we will work our hearts out, and then when the returns are in, we think we have done our part. For the next three years what happens to the party is the responsibility of the national committeemen. Have you ever looked at them?"

Those in authority are unsure

The decision having been made to drop the atomic bomb on Hiroshima, President Truman tells us that he retired and slept soundly. But those in authority in these days are less sure. The delegation of so much authority to those in Washington and the difficulties of dealing with an opponent so ruthless and enigmatic as Russia seem to have developed in our most responsible officials a secretiveness and an uncertainty which make it hard for the citizen to follow. This administration has practiced a policy of non-disclosure toward the press and the electorate which has left the average citizen in a state of constant uncertainty.

I have nothing but admiration for the dedication and stamina of Secretary Dulles, but I wish with all my heart that he had made our purpose and our commitments clearer for our allies and for our own people to understand. When we pulled that dam out from under Nasser's feet, we projected a crisis which must have come as a great shock to France and Britain. And how can we blame the young leaders of Hungary for misunderstanding the words "dynamic liberation" when we at home had no clear notion of what they meant? It was inexcusable not to have warned the American people that the *Sputniks* were coming and that greater exertions must be expected of us.

This is no time for remoteness or for lulling slogans or for the avoidance of hard truths. The volume of material, the thousands of articles dealing with the great issues of today which are pouring into my magazine from unknown, unestablished writers, testify to the conscientiousness and the courage of American thinking. The pity of it is that such people have not been taken more fully into the confidence of their own government.

How big is one?

I have said that the concept of bigness has been an American ideal since our earliest times. I pointed to our propensity to build larger and larger combines ever since the Civil War, and how the process of consolidation has speeded up during the past thirty-five years. I suggested that we cannot have the fruits of mass production without suffering the effects of regimentation. And I ask that we look closely at what the pressure of bigness has done to American taste and opinion. Is the individual beginning to lose self-confidence and his independence? In short, how big is one?

Surely, in an atomic age self-reliance and self-restraint are needed as they have never been before. See with what force Van Wyck Brooks expresses this truth in his *Writer's Notebook:* "Unless humanity is intrinsically decent," writes Mr. Brooks, "heaven help the world indeed, for more and more we are going to see man naked. There is no stopping the world's tendency to throw off imposed restraints, the *religious* authority that is based on the ignorance of the many, the *political* authority that is based on the knowledge of the few. The time is coming when there will be nothing to restrain men except what they find in their own bosoms; and what hope is there for us then unless it is true that, freed from fear, men are naturally predisposed to be upright and just?"

As we look about us, what evidence can we find that in an atmosphere overshadowed by Russia and made murky by the distrust of McCarthyism that there are citizens who will still stand forth, upright and ready to speak the hard truth for the public good. How big is one?

One is as big as George F. Kennan who believes that we cannot continue to live in this state of frozen belligerency in Europe. One does not have to accept all of his proposals before applauding his thoughtful, audacious effort to break up the ice.

One is as big as Omer Carmichael, the superintendent of schools in Louisville, Ky., who led the movement for voluntary

(Continued on page 32)

Man's unique distinction

Quality of imagination enables mankind alone to share, god-like, in creative process

By EDMUND W. SINNOTT

Dr. Edmund W. Sinnott, dean of the Graduate School at Yale University, delivered this lecture as a May meetings event under sponsorship of the Colloquium on the Nature of Man. It is reproduced here by arrangements with the Colloquium and with Main Currents in Modern Thought, *organ of the Foundation for Integrated Education, Inc., which also will publish the address.*

It is a significant fact, I think, that we are less concerned today about the nature of God than were our grandfathers, but much more concerned about the nature of man.

This does not necessarily mean that theology is less important than anthropology and psychology, but rather that it seems so difficult of approach by rational methods that we have been persuaded to turn our attention to matters more hopeful of solution. A further reason is that human nature poses the most important of *practical* questions, for knowledge of how to control matter and energy, with all this means of promise and peril for our race, will be of no avail unless we also gain an understanding of the remarkable organism in whose hands lies the responsibility for using this knowledge wisely.

It is no wonder, therefore, that man as a subject for research and discussion today occupies the center of the stage as he never did before. We need no poet to convince us now that the proper study of mankind is *man*.

Man's nature becomes a problem

A century ago, the nature of man presented no particular problems. He had been created out of the dust of the ground but in the image of God. He was a little lower than the angels and an immortal soul was his to save or lose.

For most thoughtful people, however, this concept was radically changed by the shattering impact of the doctrine of evolution. Man was no longer unique in origin, said Darwin, but had come up, as had the beasts, over a long evolutionary pathway from the simplest forms of life.

This was startling enough to 19th century complacency, but the discoveries of physiology, genetics, biochemistry and psychology humbled man still further. The conviction now began to grow in many minds that man was not only brother to the lower forms of life but that neither he nor they were in essence more than exquisitely complex mechanisms, material systems built of specific substances and the seats of controlled exchanges of energy. This mechanistic philosophy was by no means new but never before had it been supported by such a wealth of scientific evidence.

The pre-Darwinian conception of mankind had thus been turned quite upside down. Man seemed to many a creature without dignity, freedom, or responsibility, possessing no real significance in the universe and destined at last for nothing but obliteration.

Both views fail to satisfy

In more recent years, however, there has been a growing dissatisfaction with both the traditional and the purely mechanistic views of man's nature. His origin was admittedly by a process more involved than the one described in the first chapter of Genesis, which gave no hint of his close relation to the rest of nature. On the other hand, a recognition of his rational, aesthetic, and spiritual qualities, and especially of the immense potentialities that are his, made the concept of him as a mere mechanism unsatisfying.

Instead of regarding him as an insignificant creature in the universe, humanism now elevates man to a supreme position as the crown and glory of the creative processes of nature and with a future more exalted still. Not everyone adopts this roseate view of man, however, for neo-orthodoxy still looks upon him as a being loaded with the guilt of original sin and needing the grace of God for his salvation. Half ape, half angel, he remains, indeed, the "glory, jest and riddle of the world."

It is impossible today to reach any general agreement about man's nature any more than about the nature of God. It should be possible, however, to make a beginning at this task by seeking dispassionately for whatever distinction there may be that sets off man from the rest of animate nature; to determine in what ways, if any, he may be regarded as unique.

Several distinctions suggested

I should like to mention here a number of such possible distinctions. These are less easy to discover than they might seem to be, for although man is greatly different from the lower forms of life in many ways, most of these differences, when examined closely, are found to be only in degree.

Biologically, man is certainly an animal. Like any other creature, he occupies a particular niche in the taxonomic system. He is species *sapiens* of the genus *Homo* and among the primates. His body is constructed on the typical mammalian plan and is closely similar to those of the higher apes. Physiologically, he is very similar to them, and many of his diseases are the same as theirs. If his creation was a unique event, it is very strange, as Huxley once remarked, that there should be no sign of this in his bodily traits. Only the most obtuse of fundamentalists today would deny that man's physical ancestry is among the beasts.

If this be admitted, we must ask what distinguishes the species we call man from others lower in the scale. Is he in essence nothing but an animal or does he have some special attribute that justifies his ancient claim to at least a spark of something that may be called divine?

Evolutionary history helps little

A knowledge of man's evolutionary history here helps us little. Today there is no difficulty in distinguishing human beings from the other primates, but in the not distant past there were at least two species of *Homo*, our own *sapiens* and the much more primitive *neanderthalensis*. Was the latter human? And what of our ancestors still earlier in the evolutionary series? Their brains were certainly larger than those of any apes we know today, but compared with modern man, they were primitive indeed. If we should find one of them now — if the "abominable snowman" should by some strange chance turn out to be a creature of this sort — what would we think of him? Would we try to save his soul or would we put him in a zoo?

Somewhere along the evolutionary ladder of man's slow ascent, there must have been a point where a subhuman animal became a man, but had we been there to observe the process, we should have had great difficulty in determining just where this was. If we accept the theory of man's evolutionary origin, it is hard to

determine just where he became qualitatively different from his animal ancestors.

For a radical change to be interjected somewhere in this slow, continuous process of ascent would be almost as miraculous as would be direct creation. To be sure, the universe is full of critical points where radical alterations take place. Genetic mutations, often of considerable size, may also suddenly appear, and some think man may thus have come to being.

Such suggestions, I believe, lack realism. As good evolutionists we are almost forced to the conclusion that man arose by gradual and imperceptible steps and that to find the exact point where an animal became a human being would be as impossible as to determine the exact moment when a child becomes a man. In the great chain of life, as Joseph Wood Krutch has called it, we are brothers to everything that lives, and fashioned from the same protoplasmic stuff.

Man's advances make him different

In seeking man's distinctive quality, we should look, therefore, not for something radically new but for the high development of something potentially present among simpler organisms. A quantitative change, if carried far enough, often introduces really qualitative differences. We should remember that the evolutionary process, continuous as it indeed has been, formed creatures as radically different as worms, insects, fishes and birds. Man's advances over lower forms in most of his qualities are so very great that he has become actually a different sort of being.

This we can freely admit without assuming a difference in his origin and theirs. Our search must be for some quality that arose, however slowly, in his long progression which may be called distinctively human.

The traits in which man has achieved the most pronounced advance over his non-human ancestors are evidently psychical rather than physical ones. Our bodies are excellent mechanisms, but we should never have gained ascendency over nature by their means alone. Mind, intellect, reason — these are the attributes that have enabled man to manipulate nature and thus rule the world.

For many, this is his unique distinction, the quality that makes him really human. Certainly it is his most conspicuous trait. Man is the rational animal *par excellence*. Mind has its roots, however, far back in evolutionary history.

We need not enter here upon the long debate as to whether animals can reason. Certainly in many of the higher mammals one finds examples of behavior that are hard to explain except as the result of at least a primitive sort of rationality. Something strictly comparable to the human mind — if psychologists will allow us to use this term! — is evidently present in the more highly developed vertebrates. Mental processes, in the broadest sense of the word, can hardly be thought of as peculiar to our species.

Do other traits distinguish?

Although intelligence itself may not be confined to man, say many, it has made possible other traits that often have been looked upon as his unique distinction. Tool-using is one of these. When an archaeologist finds artifacts, even the simplest sort of chipped stone implements suited for some particular task, he is convinced that these were made by an intelligent and man-like being. The ability to manipulate material things led to the bow and the wheel and thence to the fantastic development of technology which so distinguishes modern civilization.

Man is not only *Homo sapiens* but *Homo faber*. But this distinction is hardly unique for man, since cases are known where sticks or other objects have been used by various higher animals to accomplish their ends. I, for one, would hesitate to admit that an ape which used a stone to crack a leg bone for its marrow had, by that act, become a human being.

The use of articulate speech is another outgrowth of intelligence that is often thought uniquely human. It is the commonest means for the communication of ideas from one person to another and is ultimately the process by which experience has been accumulated and man's rapid cultural advance during the past few millenia made possible.

But here, again, the roots of this distinction lie far back. Many animals, especially gregarious ones, communicate with one another by various means. In the higher forms, this is accomplished by calls of many kinds. Apes can make a considerable number of different sounds expressive of their desires, and intelligent dogs have been known to learn what was meant by more than a hundred words.

Speech, and ultimately a spoken and written language, are certainly among man's major distinctions and are closely involved with his processes of thought, but whether they are unique in him may well be doubted.

Intelligence as a mechanism

These distinctions basically involve the use of the intelligence and one may object that intelligence, far from being a strictly human trait, is only a mechanical process. A complex electronic calculator, presented a mass of data, can classify, relate, remember, and predict. There is reason to believe that these paragons of technology can do almost everything — the reservation is important — that the human mind can do, and far more rapidly and accurately. We do not, because of this, regard them as human. Superhuman mechanisms they perhaps may be, but surely not men.

Man, it may be argued further, is distinguished not so much by his intellectual qualities as by still higher ones that grow from these — his emotions, his moral and aesthetic values and those attributes we commonly call spiritual. It is the poet and the artist and the saint and the seer in a man that lifts him above the brute creation, and even above the mere thinker, and makes him but a little lower than the angels.

Let us remember, however, that Charles Darwin wrote an illuminating book on the expression of the emotions in animals in which he presents a long array of instances where they display fear, love, hate, envy, jealousy, rage, and other emotions that we associate primarily with man. Anyone who has watched an intelligent dog sympathetically can hardly doubt that the creature is swayed by feelings much like those we have ourselves.

"Anthropomorphism," warns the psychologist. "What evidence have we that the animal actually feels these emotions as we do? We are simply attributing to him our own human sensibilities." Here, I think, we may be leaning over backwards to preserve objectivity at the sacrifice of common sense. We should remember Lorenz' caution that mechanomorphism is as dangerous as anthropomorphism. What evidence have we that our friends feel the same emotions that we do except that they act as though they did? Should we not judge a dog's behavior in the same way?

Are value judgments unique?

But emotion, I think we will agree, is not a trait that should be looked on as distinctively human. It is not mere emotions but the loftier ones that we regard as uniquely man's. Especially should we stress his dedication to high values, to such intangible but very real things as beauty, goodness, truth, and the fruits of the spirit. Where, one may ask, are such goals pursued by any other creature than ourselves?

Such an argument is a strong one. Value judgments of this sort, we like to think, denote a god-like quality in man and are something peculiarly his own. But let us not forget that the beasts have values, too. Who can doubt that there are many things they desire or dislike?

Germs of altruism go far lower in the scale than man

The rudiments of value-seeking lie in the tendencies displayed by every organism to conform, in its development and behavior, to norms established in its living system. Even the high aesthetic and moral goals, so typical of man at what he always has regarded as his best, are not without their beginnings at lower levels.

In his *Descent of Man*, Darwin has discussed the preference of female animals for particular colors, forms, and sounds and on this based his theory of sexual selection. Who can doubt that the female peacock is impressed by the magnificent plumage of her suitor? Darwin cites the curious habit of the bower birds, which decorate their playing places with bright objects. There are many instances of this primitive sort of aesthetic sense. Were not most mammals color-blind, they would probably display the same behavior.

To appreciate beauty in its many forms is surely a great gift of man. How empty our lives would be without it! He would be rash, however, who would say that this quality did not show at least its first stirrings below the human level.

Is the moral sense distinctive?

The moral sense has often been regarded as distinctively human. Where among lower forms, it may be asked, is there ever a question of obligation, of what *ought* to be done? What beast has a conscience or a sense of moral obligation? But here, again, it is difficult to draw a sharp line. Maternal love among the higher animals is familiar to everyone. Whether it has hormonal basis is beside the point. Perhaps it does in man! Love is love, whatever its physiological correlates may be.

Kropotkin, Allee, Montagu, and others have emphasized the selective value of coöperation in nature, as contrasted with the earlier idea that competition is the invariable basis for evolution. There are innumerable instances, particularly among gregarious animals, of behavior helpful to the group though it may be hurtful to the individual displaying it. The attachment of an animal to a particular person may far transcend its own self-interest. Dogs have often died for their masters.

This may not be a rational and deliberate kind of selflessness, but the same is true of many acts of human devotion. Certainly the germs, at least, of altruism go far lower in the scale than man.

As to the origin of higher spiritual values, little can be said. Here we enter the domain of philosophy and religion. Darwin again, however, has a suggestion to make. "The feeling of religious devotion," says he, "consists of love, complete submission to an exalted and mysterious superior, a strong sense of dependence, fear, reverence, gratitude, hope for the future, and perhaps other elements. . . . We see some distant approach to this state of mind in the deep love of a dog for its master, associated with complete submission, some fear, and perhaps other feelings." It has been suggested that a dog looks on his master as a god.

These high values, one must admit, are not widespread among the lower animals, but enough of their rudiments are there to preclude man's unique claim to them. Among the ape-men, their beginnings doubtless appeared in forms we now would not admit were human.

Soul would be notable attribute

One other distinction, important in the history of our problem but receiving little emphasis today, is the possession by man of a supreme treasure, his soul. This, in the sense in which the word is commonly used, is what really makes him man.

The church of Rome is willing to accept, though in some quarters rather doubtfully, an evolutionary origin for man's body, but his soul it regards as the result of God's special creative act. Here, as with the mind, we are faced with the difficult problem of determining just where, in man's evolutionary ascent — or indeed in the development of an infant from a fertilized egg — the soul enters the body.

In recent years the soul has largely been written off in psychology and anthropology and, save in religious orthodoxy, has been limited to a figurative and poetic status. Latterly, however, it has begun to gain some scientific respectability, if only under the terms *self* and *personality*. We recognize that a human being, psychologically, is not simply a stream of conscious states but that there is in him, so to speak, a homeostatic core of being which integrates his reactions to the throng of stimuli he receives and serves as a continuing center for his life.

To quote from an earlier publication: "This individual self, this personality centered in living stuff, persistent amid the flux of time and circumstance, aware of itself and of the universe around it, able through memory to look back and through imagination to foresee and mold the future — it is this self, the essence of a man, that offers a foundation for the concept of the soul. By many the soul is looked on as a mere superstition and without importance, one of the myths that man in his enlightenment should now discard. And yet this persistent tendency of life to round itself up into

PRINCIPALS IN COLLOQUIUM EVENT: The annual lecture presented by the Colloquium on the Nature of Man this year was delivered by Dr. E. W. Sinnott (left), dean emeritus of the Graduate School, Yale University, shown as he confers before the lecture with Dr. Kirtley F. Mather (center), who introduced him, and Dr. Arthur Foote, president of the Colloquium.

unique individuals from which the fine flower of human personality has come indicates that these may be more permanent and significant than ephemeral pieces of protoplasmic machinery; that they may have meaning in the universe."*

This again is a philosophical problem but it touches closely, though from a different direction, the matter we have been discussing here. The possession of a soul, if it could be established, would indeed be a notable human attribute. To accept it, however, might require us to postulate at least a proto-soul in every living thing.

Man's imagination is distinctive

If none of the qualities I have mentioned are so characteristic of man that they may be regarded as his unique distinction, is there *anything* that can be considered such? I believe there is, and shall present some evidence in support of this contention. The quality I propose is a simple one, but different from the others in some important particulars. It is *imagination*. This may seem relatively inconsequential, perhaps, compared with some that have here been discussed, but it involves a different aspect of man's nature — his creativeness.

The subject of creativity is receiving more attention nowadays than it ever has before. This comes, I believe, from the growing realization that human progress, not only in technology but in every aspect of our culture, involves the birth of new ideas. These may be expressed in inventions, in new scientific concepts, in fresh insights in philosophy, in poetry, painting, literature, and music, or in any other activity of man. They involve the *creation* of something.

This creative process is a mental one. A new idea in any field is produced in the mind of a single individual, though its origin may be greatly stimulated by others and by outward circumstances. Just what this process is and why it is peculiar to man will require a brief excursion into some biological facts and their implications.

First, life itself may be regarded as at bottom a creative process. An organism has three essential qualities, I believe: (1) it reproduces itself, thus assuring the continuity of its type; (2) it regulates its development and activities in such a way that it maintains itself as an organized system; (3) it is not static and unalterable but shows a persistent tendency to change, thus making evolution possible. This third quality is what gives to life its creativeness.

Inanimate matter is conservative. Since the beginning of the universe it has continued to produce the same sorts of things — electrons, atoms, stars, and galaxies. How in the midst of this sameness life began, we do not know, but only when matter becomes endowed with the properties of life does something really new begin to happen. Evolution is a creative process and from the beginning has been bringing forth biological novelties, things never seen before in the lifeless world. It should be studied not simply as a *history* of life but as a continuing process, promising almost limitless creative changes in days to come.

But human creativeness is not of this slow biological sort. In it we are concerned not with the genesis of new organisms, but of new ideas; not with organic evolution, but with creative imagination. Surely, one may say, these are very different things since one is in the realm of the physical and the other in that of the psychical. I should like to suggest that these two realms may be much closer to each other than is commonly believed. There is a similarity between them which suggests that they are really two manifestations of the same phenomenon — life itself.

Simplest processes are purposes

Elsewhere I have endeavored in some detail to develop the argument that mind has come from the self-regulatory quality of living stuff and that the simplest sort of psychological processes, the most primitive mental acts, the basis of all ideas and even of abstract thought, are *purposes*.

The argument on which this conclusion rests is simple. A fertilized egg is a living system in which a specific group of genes are so related that they guide the orderly development of the individual produced from the egg. The characteristics of the individual are foreshadowed in the egg from which it comes and embryonic development is an unfolding of these specific potentialities. This unfolding is not a simple linear one, however, for if development is blocked or disturbed, the organism shows a strong tendency to get back on the right track, to restore missing parts, and thus to regulate itself in conformity to a norm set up in the egg and throughout its living stuff. This may be reached along many different paths and not by any one alone, a fact that Driesch termed *equifinality*. It is the presence of this norm which is the essential fact in development and gives unity to the whole process. Physiological activities are equally self-regulatory.

The very fact of regulation implies the existence of a norm, of something to regulate *to*. Agar, E. S. Russell, and others have suggested that norms are operative not only in bodily development and function, but also in behavior, and that instinct is regulated behavior, directed to the accomplishment of ends which have their basis in biology. For the performance of any instinctive act, the conditions are almost always a little different, but the act is still performed.

Behavior conforms to a norm or goal set up in the living stuff of the nervous system much as development conforms to one set up in the other cells of the body. Such a behavioral norm, it can well be argued, is a primitive sort of *purpose*. *Conscious* purpose is simply the subjective experience of the operation of such a norm and has emerged in the higher animals from the unconscious purposiveness of the lower ones. From purpose, the most primitive psychical phenomenon leading directly to bodily action, there came desire, value judgments, and other purely mental acts, and finally abstract thought.

This conception of mind as at base a regulatory biological activity, and essentially teleological, thus sees the germinal beginnings of mind as coextensive with life, since all life is self-regulatory. It regards life itself as teleological. This word is so inflammatory to many biologists, who have been brought up to regard all forms of teleology as anathema, that one hardly dares to use it. The sort of teleology here discussed is philosophically quite innocuous, however, for self-regulation in machines is familiar enough today and biological self-regulation can be interpreted in as mechanical terms as one wishes.

Self-regulation seen from within

But the living mechanism is far more complex than any product of technology and may involve physical principles as yet undiscovered. From our favorable position inside such a system we can, so to speak, observe self-regulation from within, and thus study human purposiveness more directly than by objective study alone. It is significant that introspection is beginning to come back into good repute in psychology with the recognition that man is inside his most important specimen and can learn much thereby.

**The Biology of the Spirit.* E. W. Sinnott. New York: The Viking Press, Inc., p. 158.

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The philosophical implications of all this are important but do not concern us here. My purpose in discussing these matters is to make clear what is involved in the creative process as we see it in man. In bodily evolution, novelties arise by means of genetic change. A further enrichment of these novelties results from changes in the environment, for we must recognize that what a given genetic constitution governs is not a specific trait but a specific reaction to a specific environment. The norms to which regulation conforms may thus be quite different in different environments.

There are innumerable instances of this in genetics. Wing venation in *Drosophila* and flower color in some plants are very different if the individual develops in one temperature from what they are under another. One mutation may thus produce a large number of new visible expressions if the environment is varied. Traits of behavior are particularly susceptible to these external factors. An active animal is continually exposed to a variety of environmental stimuli. Its inner norms also change with internal conditions — whether it is hungry or well fed, or where it is in its breeding cycle. Its psychological life is a continual regulation of its behavior as outer and inner conditions change, and may thus assume a considerable degree of complexity.

In Von Frisch's fascinating story of the language of the bees, for example, the author shows how a single bee, by communicating information to his colleagues, may modify their behavior. If he has discovered a rich supply of nectar of a particular kind, he returns to the hive. The other bees can tell by odor the flowers from which he has come, and by a specific series of motions he also informs them not only in what direction the treasure lies, but also how far away it is. The bees rush out to find it and soon begin to bring the nectar home. The behavior pattern — the goal — of each has been set up in its nervous system for that day by a stimulus from the discoverer bee.

Tomorrow the goal may be a different one and the next day, different still. Above these temporary goals is the transcendent one of finding nectar and bringing it back to be stored within the comb. Below them, in turn, are those briefer ones which draw the bee from flower to flower in response to its sensations of smell and sight. In each bee there is an end, enduring or temporary, to which the pattern of its behavior conforms. This hierarchy of goals is subject to continual modification by inner and outer factors. As a result, the psychical life, so to speak, of this little animal is far from being a fixed and stereotyped one but shows a considerable degree of diversity.

Among higher animals, goals and purposes become far more numerous and complex. Many of them conflict and are incompatible, and therefore cannot result in physical behavior. Some become desires or primitive mental acts. Memory and learning have emerged to important positions. All this increases the variety of the animal's psychical life.

A hungry fox trotting through the woods comes on the trail of a rabbit. His continuing goal, to satisfy his hunger, is sharpened to the more specific one of catching this particular rabbit. His behavior is largely instinctive, but if he is a wise fox, experience has improved his skill in hunting. His memories of the thicket where a hound once almost seized him, or of the bar-way where a hunter shot at him, or of the point on the path where a trap once caught his mate all modify the way in which he seeks to realize the end of catching the rabbit and having him for dinner.

The fox probably has no stream of conscious ideas in these matters, but his memory of former experiences modifies his behavior and enriches and complicates its pattern. His major goal of satisfying his hunger may change as the season comes to seek a mate or to hunt game for his cubs rather than for himself, and these changes further enlarge the variety of his goal-seeking.

All this, however, is at last really no more than an upward extension — far upward, to be sure — of the self-regulatory character which underlies physical and psychical development. It still involves a specific genetic constitution responding to specific environments.

Without more than this, we may be sure, man would never have advanced beyond the level of a clever beast. But in the primate stock, when man arose, something really new occurred, something that bore the promise of abundant creativeness and carried with it the possibility of man's spectacular advance. This was the birth of his imagination. Whether it came because of the wide variety of choices for behavior now open before this promising animal and the host of purposes seeking fulfillment, or whether it was simply a natural development in the increasing complexity of his mental life, we do not know.

What happened was that the man-ape now began to go beyond the ancient pattern and entered a new realm. Instead of simply making his bodily or mental acts conform to norms within him, determined by his genetic constitution and modified by environment and conditioning, he was able for the first time to recognize *possibilities* beyond the range of previous experience or the stimulus of a particular present environment. He could get outside of the immediate situation, so to speak, and picture something that *was not* but *might be*. Toward this, as a new goal, his acts could be directed.

His development had reached a point where, in a sense, he could set up such a new goal without the necessity of a genetic mutation or an environmental change to do it for him. This was a true *creative* act. What the biological or physiological or psychological basis of it was or is we do not know, but here there seems to have occurred a true novelty in the long course of human evolution.

As in other psychical activities, the beginnings of imagination may perhaps be found in the lower animals, but they must surely be rare and weak, at best. A dog, doing a trick to get a tid-bit, does not, I think, imagine how good it will taste. He simply wants it and does all he can to get it. A mother bird, defending her young, does not imagine what their loss would be but rather bends her every energy to reach the goal of safety for them. In man, however, some of his most acute emotions, both of pleasure and pain, come not from actual experiences but from imagined ones.

Whenever behavior rises above the mere mechanical pursuit of goals and stops to consider the various alternatives or possibilities for action which confront an individual, imagination is born. Where this first occurred, a psychologist would have trouble in determining. The more creative acts of the imagination, however, must at first have been fumbling and simple ones involved with man's daily life. Perhaps in playing with a heavy stick and injuring his comrade, the possibility came into his mind that such a tool might be useful against a wild beast or an enemy, and thus the club began.

Doubtless many of these first steps were the result of accident, but slowly and laboriously imagination went to work. Every advance in the pattern of culture

WHAT IS THE COLLOQUIUM?

The Colloquium on the Nature of Man, Inc., meets annually during the May meetings period to transact business and present a public address. Members meet after the address for a discussion of it.

The colloquium is sponsored and financed by the Dallas, Tex., chapter, Unitarian Laymen's League. Directors elected this year are Dr. Henry Margenau, New Haven, Conn.; Dr. Arthur Foote, St. Paul, Minn.; Dr. Wallace W. Robbins, Worcester, Mass.; F. L. Kunz, New York, N.Y.; Dr. Robert Raible, Dallas, Tex.; J. Ray Shute, Monroe, N.C., and Dr. Gardner Murphy, Topeka, Kan.

must first have been born in someone's imagination, doubtless helped by chance and circumstance but nevertheless in some small measure a creative act.

The progress of man's culture was marked by the accumulation of these creative events, some of them rare and of particular importance, like the discovery of the bow and the wheel and the practice of agriculture, but others of everyday occurrence. As society developed, his outer environment became much more complex. The inner environment of his mind was also vastly richer. His memory was far more extensive than that of the beasts, so that by it and with the invention of speech and written symbols he was able to use the accumulated experience of the past.

Many of his goals were now fulfilled not by bodily actions but by mental ones. To gain knowledge became one of his major ends. There began to grow in his mind the ability to think. By seeking the relationship between facts, he learned to recognize uniformities and to relate particulars to them, and thus to reason and to deal in abstractions. This, it should be noted, depends on the use of the imagination and cannot occur until the imagination has developed, for logical thought involves the recognition of alternatives and possibilities.

Self-consciousness, one's ability to stand outside himself, to recognize his own existence and to take an objective view of it, often has been regarded as a peculiarly human quality. But is not this also an example of the exercise of his imagination? Thus to picture himself as a dual individual, as observer and observed, is surely an imaginative act. If self-consciousness *is* unique for man, it is a result of that quality which I have suggested as most distinctive of him.

Man's rapid rise came from the imaginative and creative power that made him man. It showed itself in many ways other than mere inventiveness, conspicuous and important though this was. The development of the sciences depended upon the creative imagination, for it is recognized that science, at its highest levels, involves much more than the gathering and classifying of knowledge. Imagination establishes for it new goals. Its supreme expression is in the formulation of unifying ideas and concepts that bring meaning to a mass of facts; a recognition of the order that underlies them. This bringing order out of chaos, in a corner of the universe that at first seemed "without form and void," is a truly creative process.

From the beginning, man's concern with the beautiful gave particular opportunity for the expression of his creativeness in works of art, primitive at the start, but even in simple cultures reaching high development. In the work of the poet, the artist, and the composer, there is manifest the power of his imagination to create new goals, new patterns, new ideals that men had never known before. "Beauty," said Coleridge, "is unity in variety," and the artist, like the scientist, seeks to find and interpret the order that is present in nature. In the arts, this order is more subtle and difficult to discover, less sure to be recognized, than in the sciences, but it is there, and the measure of greatness in a work of art is the degree to which the artist has been successful in discovering and expressing it.

In ethics and philosophy, and indeed in all scholarly explorations by man's mind, there is the same search for order, the same attempt to find in the variety of his experiences those unifying concepts which will organize them into a satisfying pattern.

Nature and origin of creative acts

What is the nature and origin of such creative acts? Much thought is now being given to this problem. In many cases, creation is a rational process, carried out deliberately and with purpose, the hidden order being discovered by direct attack. Thus much creative work in science and the arts has been accomplished.

Intelligence must always guide and direct the creative process anywhere. Often, however, this is not enough, and the worker, after laboring long and earnestly, his mind filled with the facts and ideas which he has been trying to set in order, is forced for a time to give up the effort. He may relax and think of something quite different, or of nothing at all; or he may go to walk or to sleep. Before long the answer he has been seeking, in the form of a scientific solution or the outline of a painting or the composition, at least in part, of a poem or a piece of music, may come sauntering into his mind while he is not thinking of it at all.

The literature of the subject is full of instances of this. Notable among them is Poincaré's elucidation of the Fuchsian functions, upon which he had been fruitlessly working for a long time. He finally decided to take a holiday in Switzerland, and just as he was starting out, the solution of the problem flashed into his mind. A. E. Housman tells of how often a quatrain or more of verse would come to him quite unexpectedly and while he was thinking of something else. Many similar instances have been recorded.

In such cases, the creative act is evidently accomplished at a level far below that of focal consciousness. What seems to be happening is that in the unconscious mind, new combinations of ideas are continually being made and facts fitted together until, unhindered by the blocks so often present in conscious thought, an orderly and logical arrangement is achieved which unifies scattered facts or presents an aesthetically satisfying pattern. It then emerges into consciousness, unheralded and unexplained, as an insight or an inspiration.

Such unconscious creativity is operative only at the human level, where the psychical apparatus has reached a degree of complexity that makes it possible. It does not come of itself, but only after the way has been prepared for it by long and hard thinking which fills the mind with ideas; the raw data, so to speak, that unconscious creativeness can then proceed to put together.

The fact that so much creativity operates in the unconscious and is not merely an aspect of man's rational thinking pushes the problem of its origin back into the biological foundations of the mind. This is important for our argument. The recognition of unity, order, and meaning in a mass of experiences that seem at first to be unrelated is really an organizing process. It suggests that creativeness may be another manifestation of the organizing capacity which, as we have seen, is characteristic of all life.

When a scientist brings order out of a mass of facts and builds them into an organized system of ideas, is he not doing much the same sort of thing that an animal or plant does when it draws in from its environment a purely random mass of food and builds it into the organized living system which is its body? In the process of development a living thing actually *creates* its own body out of formless stuff. It does this in conformity to a norm established in its genetic constitution. When a scientist or artist performs an act of creative synthesis, however, he does something more; he conforms to a *new* norm that he himself establishes. Imagination of this sort we recognize as truly creative.

In the great majority of cases, the creative element in imagination is much less pronounced. Merely to picture in the mind a situation not known in experience, or held in memory, only in rare cases produces anything that is significant, but it is nevertheless a creative act. It is the frequency of such acts that makes the mental life of man so much richer and more interesting than that of even the most clever animal.

If creative imagination is indeed man's unique distinction, this attribute, I think, may serve to lift him above the level of what many are inclined to think he is — a physical mechanism, vastly complex but still a mechanism. At least it introduces a new element into the concept of mechanism.

(Continued on page 32)

Values in our changing culture

An anthropologist suggests less heed to the clock, new roles for America's men, women, youth

By ETHEL J. ALPENFELS

Dr. Ethel J. Alpenfels, professor of anthropology in the New York University School of Education, delivered this address as a May meetings feature under sponsorship of the General Alliance, Unitarian Laymen's League, Unitarian Fellowship for Social Justice, and Liberal Religious Youth. The text has been edited from a tape recording for publication here.

Anthropology has been a science only a little more than 100 years, and in those years, anthropologists have gone as far from home as possible. We have gone to small islands to study strange and different peoples, and if you ask anthropologists, "Why don't you ever stay in this area and in the various areas from which you come?", you will find we're prepared with endless good answers.

Sometimes we say the people we study are so few that we can study them as a functioning whole, or sometimes we say that civilization, as it crosses the earth, is going to destroy these people and we want to learn all that we can before they're gone. But one anthropologist spoke best for all of us when she wrote a book about four years ago: We go to study primitive people in order that we may learn to ask the right questions, that we may find the right answers before it is too late.

Thoughtful Americans are asking questions about our culture and about the values in American society today. I think of one man and one idea that changed the life for us in this generation. The man was Charles Darwin and the idea was his concept of human evolution; for the first time man began to realize his relationship to all other living things.

I suggest that there is an idea abroad today that may change the generation that lies ahead. We call it the concept of culture; for the first time man will begin to realize his relationship to all other living men and will, for the first time, begin to recognize the dignity of all human beings. The anthropologist would say that it is only through the concept of culture that we can have a clear idea.

Some illustrations of culture

What is culture, without which man apparently cannot live, which is unique to man, and yet which brings to each of us our stresses and our strains? One of my favorite stories illustrates it:

Two years ago, I had an opportunity to teach in a university in Europe — the University of Innsbruck in Austria — and there I had 500 young men and women who had come from over the world. Being an American, my first question to my interpreter was, "How many of these young people have come from the United States?" He smiled and said, "I'll tell you tomorrow." The next morning, after the lecture period, I asked him to give me the statistics, and he smiled again and said, "If you can bear it just a little longer, I'll tell you at lunch time." After we finished the main portion of our lunch, he took me to a balcony that overlooked the dining room. He had arranged with the waitresses to have each slice of pie served so that the point was away from each person, or toward the side. As I stood looking down, I saw every young man and woman from Africa, from Europe, or from Asia eat the pie exactly as the waitress had placed it, but all those who came from the United States turned the point toward them.

This is culture. And thus we understand the differences of tribes and nations from ourselves and those who speak the same language.

Margaret Mead, the great American anthropologist, was sent to England during World War II to talk to the English people about the customs and behavior of American GI's. She said it didn't matter to what part of England she went, to what class of society she spoke, she always was asked the same question, "Why is it that American soldiers are always leaning against chairs, or posts, or walls, or pianos, or doors?" In England, only an uneducated person would use the rostrum as I always do to hold myself up. She said she spent the full six weeks she was there trying to think up an answer that would satisfy not only the British but also the American GI when she came home to face him, and the only answer she could give was this: In America, it is the custom and we are taught to take the weight off our feet on every possible occasion.

Whether we were born in Fiji or in the United States; whether we were born in a small group or in a great democracy; whether we were nursed by our mother or, as in so much of the world, a mother substitute, we have learned habits of cleanliness according to our culture. A young boy in India said to me, "You Americans and Europeans are dirty." When I bristled, he broke a twig from a tree, brushed his teeth, and threw it away. He said, "In your country you use the bristles of a dead animal and you use the same dirty toothbrush day after day after day." Thus we are taught habits of right and wrong.

When American Indians reigned across this country, they said the highest honor a man could claim was to steal his enemy's horse, and in battle, rather than to kill a man, to ride up and touch his enemy's horse and ride away. The colonial peoples moved west and met the plains Indians, and they said the worst criminal in the world was a horse thief, and they hanged the horse thief to the highest tree. One culture says it is better to kill a man than to steal a horse, and another culture says it is better to steal a horse than to kill a man. Each culture believes it has the right answer.

We meet our culture at birth

The moment we were born, at the crisis of our birth, we met our American culture and never, so long as we live, shall we escape it.

As Ralph Lincoln of Yale has said so well, "A fish never knows he's been in water until he's out of it." You and I never know we've been in the American culture until we leave it. In the last 24 hours, there were born in the United States 11,500 new babies — 11,500 new immigrants thus came into our American culture, but unlike our other immigrants, these babies will not have to unlearn and relearn a whole new way of life. They will grow into our culture.

Growing takes time but, fortunately, growing also gives time. It gives time to adults to teach our babies American values. The more I study controversial problems of our country today, the more I believe that parents who are able to introduce their children into the American culture, to do so with security, to bring to them some inner resistance and understanding, have developed youngsters into adults who are emotionally secure.

Each society begins at birth to teach its babies what it prizes most. One of our values in the United States is individualism — some of us call it independence. It is, I believe, one of our great values. It

comes to us from our Judaeo-Christian heritage.

Because we prize individualism, we begin at birth to teach it. We separate the mother from the baby in the hospital, even though the voice of the doctor and the psychologist will tell us, "We'd better get that baby back beside its mother." We have chosen mechanical feeding rather than breast feeding, though the voice of the psychologist warns us, "We ought to practice breast feeding wherever it is possible."

I wonder if you've ever stopped to think how long and lonely is the trip to pass from babyhood to childhood to adulthood. We move from our own bassinet to our own playpen. We have high walls around our playpens because furniture is important in the United States. We move from there to our own highchair that we may learn to eat correctly and according to etiquette, and from there to our own bed. If we are like most Americans, we have another move to make, to a room of our own. So we teach individualism.

We also teach separateness

As we teach it, we're teaching something else — we're teaching separateness, we're teaching apartness, we're teaching aloneness; and maybe this is wise.

Strangers who go to our great cities, to New York, Boston, to San Francisco, sometimes say "you Americans are the loneliest people in the world," and indeed we are at two times in our lives. We're lonely when we're adolescent, striving toward adulthood and too often held back to childhood. We're lonely again as we begin to grow old. So we teach individualism.

Like all societies, we're teaching something else that is in direct conflict, which causes confusion. The anthropologist and psychologist talk about unity. Others talk about groupness. Newspapers and magazines talk about conformity. We begin to teach our children at birth to conform.

The baby crawls across the floor. The mother and father watch him, and compare that crawling baby to every baby that ever crawled before. The child begins to walk and mother says, "My Johnny walked at one year and two months, but little Jim across the street didn't walk until one year and six months, and Tom down the line didn't walk until one year and eight months." Parents compare their children with their peers as they crawl, as they talk, as they walk, as they first use the telephone, as they first look at the opposite sex.

Then parents send them to us who teach, and what do we do? Exactly the same thing! I can still see myself teaching third grade. I can still hear myself saying, "Mary, why can't you keep your desk as clean as Jane's?" Teachers compare the children with their peers in their skills, their attitudes, and their behavior.

The years pass, and Mary becomes 14 or 15. She goes home and says, "Mother, can I stay out until one o'clock next Thursday night?" and Mother says, "Of course you can't stay out until one o'clock." Mary gives the answer we have taught her since she was born: "But Jane can stay out until one o'clock," and Mother says, "We don't care what Jane can do. Your father says you must be in at 12 o'clock."

We throw out the window the learnings of a lifetime, comparison with their peers, and we bring in new learnings — learnings that should have been there all along: the standards of the family, the standards of the long-suffering father.

The problem of the clock

These, then, are two of the values our society teaches. What are some of the values that anthropology would suggest bringing to the American society?

The first is one that many anthropologists choose. This is the problem of the limitations in our society. The one I think about most frequently is the one I look at most often — the clock.

We are a clock-oriented society. We get up by the clock; we go to bed by the clock; we clock out four years of college. We're educated on the clock. We are taking the clock out of the area in which it is important and letting it dominate every moment of our lives. I think the major problem parents have with their children today is based upon the clock: the one I mentioned before — "What time shall my son or daughter come in at night?"

I cannot forget the girl of high-school age who asked me a question which I cannot answer. She said, "I've asked my mother over and over, what it is that can happen after 12 o'clock that cannot happen before?"

One of the challenges to American adults today, especially those who deal with youth, is to remember that we cannot teach moral and ethical values based upon the clock.

Furthermore, there is the heavy toll our men are paying. I don't know whether you watch the obituaries, but I do, and I watch the age at which our young men are dying. Two weeks ago, two young men I know, not yet 50, died — men who let themselves be dominated by the clock, not only during their working hours but also evenings, Saturdays, and Sundays, because they wanted to give to their wives the material things.

If I could make one plea, it is to take the clock out of our lives somewhat, so that in our spare hours, at least, we may forget it, as so many of the cultures of the world have done.

The roles of men and women

A second theme in values that has great meaning is the roles of men and women in our society. The other day, one of our great psychologists said the trouble with the United States was that the women didn't understand their role. He is right, except he should have added that the men don't either!

Ours is a time of change, and in a time of change come conflict and confusion. The area in life that shows it first is the area of the masculine and feminine roles in any society.

Children growing up tend to identify after those who are close to them, those whom they learn to love. What are our little boys saying today? How are they identifying? They are saying "Today I'm a space cadet," or "Today I am a satellite," or perhaps they're rockets to the moon. If one were to judge by the comic magazines, that is the masculine role in our country.

But while our little boys are trying to escape this earth, little girls still are identifying after the feminine role, still are playing house and playing mothers, and there are only two places that I can find that little boys are taking girls along as they leave this earth to find a new world: in Chicago, they're letting the girls sell the tickets for the rockets to the moon and in New York city, they're letting them take care of the ammunition dump.

What is the role of men? When I first came from the West to New York, I used to spend some time in our campus at New York University, Washington Square. It's about two blocks, most of it solid concrete, but much education goes on there. I remember the mother who sat beside me with a little boy no more than 2 or 3. He began to play and soon the inevitable happened. He fell down and skinned his knee, and started to cry. The mother went to him, picked him up and kissed him, and she said, "Johnny, don't cry. Mother won't love you any more if you cry." That American mother, like too many American mothers, took her love away from her son because little boys in our society are not supposed to cry.

When the truth is out, little boys in the United States would like to cry and big boys would like to cry as well. All of us, both men and women, have to ask, "what kind of courage are we asking of the men in the United States — a courage greater than any other culture asks?" If we do not ask, we shall continue to develop men who at the professional level are resentful of women and we shall continue to produce women who are envious of men at the professional level.

What is the feminine role? Surely the tomboy whom many of us knew when we were young is no longer here. For the girl who is the star of the baseball game in the afternoon is likely to be the belle of the ball at night.

But we do have a role for women. I call it an "either-or" role: women may be either good wives and mothers or good career women. They cannot be both at the same time.

Last May, President Eisenhower's women-hour report came from his commission and it said "of all women who work in our country today, 60 per cent are married women." The report forecasted all our girls 14 years or younger might look forward confidently to 25 or more years of work outside the home.

In my own state, New York, half our hospital beds are filled with the mentally ill, and an overwhelming per cent are young women from 18 to 35 — young married women with from one to four children, plus a husband, plus a job. What are we doing to these women?

Visiting them in clinics and in hospitals, I found that the tremendous sense of guilt they feel if they have to work makes them feel they've failed their role of woman and mother. I suggest that the girls of our country must be prepared for a dual role — that they must become both good wives and mothers and good career women at the same time. Surely it is not the quantity of motherhood that counts; it is the quality. One of our great tasks is so to teach our girls that they grow up to the responsibility of motherhood.

The next theme that I would like to mention is romantic love. When knighthood was in flower, troubadours and meistersingers rode about Europe and sang of woman's purity and beauty, but most of all woman's gentleness. We, the gentler sex, dropped our gloves that men might go to battle and die for us. In the Victorian age, we were able to faint on any occasion. Out of such a background has come this concept of romantic love.

Out of that has come a game we play with great skill — a game no stranger to our shores can understand. We call it the "dating game" and if parents only knew how strict the rules are, they would not worry half as much as they do. But out of the dating game has come a problem to this country: "going steady."

When I was in college, one of my friends "went steady." I didn't report her to the dean, but my eyebrows were mighty high. Today they're going steady in college, they're going steady in high school, they're going steady in the elementary school, and two years ago at the National Convention of Nursery School Teachers in New York city, one of the problems discussed was, "What are we going to do? They're going steady in the nursery."

We're pushing the physical maturation of our young. Girls' menstruation occurred 100 or 150 years ago at 14, 15, and 16. Today it occurs at 11, 12 and 13. As many of you read in the newspapers, a girl in our South at age 9 gave birth to a child. You will read within the next month about a girl in New York city, 8, who will give birth.

Not only is physical maturation pushing ahead, but also our social maturation. We, as adults, must watch how we push our children. Surely one of the many reasons for divorce is the unrealistic picture youth has of marriage and its problems and its responsibilities.

Value of the age we honor

I turn to the last theme, the last value: the age we honor.

All societies honor an age. In Japan, a man and woman look confidently forward to the days when they are 66 or 77, for on those days they may don a red kimono. We, too, have chosen an age to honor and you know it well. It is youth.

If I were to ask anyone born in Europe "Is your life a success?", he would look back to his father's. If he had a job as good as his father had, the chances are he'd say "yes." But if I ask you who are parents, "Is your life a success?", you will look to your children. If your boys and girls get a better education, prepare for a profession, and are happier than you have been, you will say "yes."

Youth has become the time of learning, middle age the time of hard work, and old age the time of regrets. We should begin in our homes, in our churches, in our communities to teach people to see the whole of life.

How can we find the way to look to the years that lie ahead when we think youth the best of all possible times? It wasn't, you know; it never was; we merely believe it so. One society in South America translates the word for "adult" as "he who walks around remembering." This leads to great social consequences for two age groups.

Fourteen million people in our society today know what it means to be 65 or over. Unwanted by their communities, shelved by their families, sent to retirement in Florida and in California, they write almost pathetic articles about how much they love their retirement town. How could you love your retirement town if you came from New England and went to spend the rest of your days in Florida?

The age we honor has meaning equally to the adolescent in our society. We have chosen in the United States to honor juvenile delinquents. We publish in our newspapers in letters three to five inches high every time a child commits a crime, and so accord to him one of the highest honors our society has to give — publicity. We forget the thousands of young people who are taking constructive action each day and talk about an increase in juvenile delinquency.

I worked with Judge Ben Lindsay's juvenile court for three years in Denver, Colo. Yes, we have more juvenile delinquents today — because we have more

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ANTHROPOLOGIST SPEAKS ON AMERICAN VALUES: Four Unitarian lay organizations sponsored a May meetings address by Dr. Ethel Alpenfels (sitting, center) on "The Problem of Values in Our Changing American Culture." Shown with Dr. Alpenfels are presidents of the sponsoring groups: Mrs. William W. Davies (sitting, left), General Alliance; Miss Lois McColloch, Unitarian Fellowship for Social Justice; Fred A. Brill, Jr., (standing, left), Unitarian Laymen's League, and Richard Teare, Liberal Religious Youth (Unitarian-Universalist).

Learning versus the school

A university can spawn 'community of scholars' despite complex, bureaucratic machinery

By SIDNEY E. MEAD

Dr. Sidney E. Mead, president of Meadville Theological School and of the Federated Theological Faculty of the University of Chicago, originally presented this address to Meadville students. The text was adapted for presentation at the annual May meetings supper of the Unitarian Christian Fellowship under the title, "Educating the Liberal Minister."

It is notable that many of the world's most learned men have been contemptuous of the *real* value of learning. Much learning, said the wise preacher, is "vanity and striving for the wind,"

> *"For with more wisdom, is more worry,*
> *And increase of knowledge is increase of sorrow."*

So Erasmus, one of the most learned men of his day, envied "the happiness of fools" and wrote a work *In Praise of Folly*. Contrast, he wrote, the life of a fool, "lived out in much jollity, with no fear of death, or sense of it," with that of "some pattern of wisdom" — "a man who wore out his whole boyhood and youth in pursuing the learned disciplines. . . . what difference does it make when a man of that sort dies? He has never lived."

But if those men have appeared at times to be sceptical about the real value of learning itself, there can be no doubt about their contempt for many aspects of the schools and universities in which they acquired their own great learning. So John Amos Comenius in his *Labyrinth of the World*, published in 1623. You will recall readily Jonathan Swift's savage and vulgar caricature of the schools and Robert Burton's melancholy view of the scholars therein. It is scarcely necessary to remind you of Robert Maynard Hutchins' 20-year tilt with the aimless windmills of the American universities.

As recently as November, 1957, four eminent deans from the Universities of Toronto, Duke, Columbia, and Harvard released a considered report in which they said that "what we see" when we "examine our myth-enveloped Ph.D. with candor. . . . makes us look away with shock." "The frequent result is depressing indeed, for we see many a man less mature, less self-poised and less confident after two years in a graduate school than he was as an inspirited college senior!" "Too many men emerge from the [Ph.D.] ordeal spiritually dried up," and the once eager student "likely has become a sort of expert plumber in the card catalogues or other areas and neither as a teacher nor scholar will he throw off this inhibiting heritage."

I could, in certain moods and out of my own experience, storm against the pompous and formal red tape — including the grading system — all so carefully nurtured and directed in long committee and faculty meetings. I have often, with deep feeling, repeated to myself what James Harvey Robinson said a generation ago: "I have participated in many oral examinations, God forgive me!"

But such storming as became an Erasmus or a Comenius does not become me. For I am not learned enough really to be contemptuous of learning. On the other hand, I have enough appreciation for learning to prevent me from really believing in the bureaucratic aspects of our complex university system.

I think we must believe in learning with a consuming passion, and love the university as the seat of learning in our culture. But we must not love, or even readily believe in, the complex bureaucratic machinery of the university, necessary as it may be. For the day that we do, we lose our creative souls and become engineers — in the sense that the man who sits in the cab of the Diesel locomotive is an engineer, whose job it is to keep the whole train running smoothly on precisely the same track it ran on the day and week and month and year before.

I do not mean here to belittle the vocation of engineer, either in the literal or the figurative sense. It is a necessary and high calling. But I believe that the calling of educated ministers today is something other than sitting at the throttle of a parish train which runs willy-nilly down the tracks of dogma, tradition, and denominational policies. It is a calling that requires more than an engineer.

In the university today, the contest is between the necessary, huge, and complex machinery and the continued birth of knowledge and wisdom out of man's free spirit. Whitehead was right. Our danger is that

> *"Unless we are careful, we shall conventionalize knowledge. Our literary criticism will suppress initiative. Our historical criticism will conventionalize our ideas of the springs of human conduct. Our scientific systems will suppress all understanding of the ways of the universe which fall outside their abstractions. Our modes of testing ability will exclude all the youth whose ways of thought lie outside our conventions of learning. In such ways the universities, with their scheme of orthodoxies, will stifle the progress of the race, unless by some fortunate stirring of humanity they are in time remodeled or swept away. These are our dangers, as yet only to be seen on the horizon, clouds small as the hand of a man."*

Since Whitehead wrote that paragraph, the cloud has become much larger than "the hand of a man," and to see it we need not scan the "distant horizon," but look above and about us — and, those of us who still have them, into our own souls.

He who would on principle — the principle of "efficiency" — "conventionalize knowledge" is very much with us. William H. Whyte has called him "the organization man." He is the engineer for whom all human problems are technological, and human life a machine which must run smoothly if well oiled with "adjustment," "security," and "togetherness."

In a school, he can become so fascinated with running the machinery that he forgets that the product it was designed to produce is human. The engineers of one seminary recently addressed themselves to the churches of their constituency through a colorful advertisement:

> *"Our business is to convert men into ministers."*
> *"In June 1958, our . . . assembly plant will deliver another group of brand new ministers,"* and *"while they last, we can deliver a '58 model for just $5 down and $5 per month. . . . However, we cannot guarantee the delivered price on '59 and '60 models; you know why . . . wages, taxes, inflation, etc."*

To this, the most appropriate response I can think of is that of Salinger's *Catcher in the Rye*: "some of the things done in his name would make old Jesus puke."

This is a time to recall the saving principle that echoes down through the ages from a grain field in Palestine: "The Sabbath was made for man, not man for the Sabbath."

And who is this "*man*" for whom the school was made? He is the student. He is Emerson's scholar — "the delegated intellect" — he is "*Man Thinking*." This man wears many masks. Sometimes he is

a professor — even one with tenure. Sometimes he is a student enrolled in a class. Sometimes he is an administrator, delegated to work that Saint Paul in his hierarchy of callings listed after "helpfulness" and just before "ecstatic speaking."

It is this man — man the student, *"Man Thinking"* — for whom the school exists. Abstractly, then, I agree with those who say that a university should be a community of such scholars. But I differ from them in that I am unable to believe that an American university — or even a theological school — can readily be made wholly this, however "right" it is that it should be so. I would say with Lincoln: to be sure, let us study to "learn what appears to be wise and right" ideally. But at the same time let us also "study the plain physical facts of the case [and] ascertain what is possible."

An idea of what is "right" for ourselves or for our institution is equivalent to a sense of direction. To form such an idea clearly in our muddled times and with our muddled minds will tax all the powers we have. But we cannot rest there. For wisdom lies in the recognition that however clear the destination may be, we move toward it step by step.

The next step in the right direction is determined by "what is possible" as well as by what is wise and right. I do not see how even God can ask more than what is possible of any creature. Certainly my own human integrity demands no more of me. "With God, all things are possible." But of one thing I am sure; I am not God.

In brief, in any undertaking, I do not expect to go "up by a whirlwind into the heavens" as Elijah is reputed to have done (II Kings 2:11), but rather as John Bunyan's pilgrim, to toil every step of the way, periodically perhaps catching glimpses of the celestial city, but without ever being sure that I am going to make it. "The goal may ever shine afar — the will to win it makes us free."

But what is possible? It is in answering this question that I think we most commonly sell ourselves short by underestimating our own potentialities and those of our situation. Long acquaintance with students has led me to the conviction that they more commonly underestimate than overestimate their abilities. Too often, perhaps intimidated by the necessity to meet complex degree requirements, they become Emerson's "meek young men" who

> *"grow up in libraries, believing it their duty to accept the views which Cicero, which Locke, which Bacon, here given, forgetful that Cicero, Locke and Bacon were only young men in libraries when they wrote these books."*

I remember the day in class when a student asked Professor Haydon, "Do you mean that you think Jesus was merely a man?" "Yes," Haydon replied, "but don't underestimate what a mere man is, or of what he may be capable."

Nor is "what is possible" to be equated, as it often is, with the "practical." The "practical man," who speaks up in almost every meeting with a dash of cold water on what he considers to be the impractical idealism of others, is likely to be a man without an idea of what is "right" and therefore without a sense of direction. Hence, as Lord Beaconsfield said, "a practical man" is commonly "a man who practices the errors of his forefathers." He is Greta's stubborn "master of the inappropriate response." And if he is fearfully religious, he is likely to insist that these errors are sacred *because* his forefathers practiced them.

Community of scholars can emerge

An American university cannot be, I think, a monolithic community of scholars, of men thinking. Historically it is actually a somewhat fortuitous concatenation of diverse elements, traditional and new, which in our culture make up the accessories as well as the substance of learning. It has its increasingly complex and cumbersome machinery and the engineers necessary to run it. And learning itself has its Falstaffs and camp-followers — all within the university — most of them impediments to the intelligent young student.

An American university cannot be a "community of scholars." But I do think that it is about the only place in our time and culture where a genuine community of scholars — of people thinking — can emerge, exist, and endure. It emerges spontaneously whenever and wherever two or three thinking people get together and begin to talk.

It can endure if the thinking that goes on exhibits some of the wisdom of the subtle serpent as well as the simplicity of the silly dove. It is such wisdom on the part of a student, for example, to exhibit enough conformity to the rules and regulations of the bureaucracy of the university to enable him to stay in it, and enough facility in getting grades to establish himself as a citizen worthy to be heard.

Too often students yield to the ever-present temptation to rush through the first open door to stringent criticism, before they have gained a reputation for knowing what they are talking about. Hence, however right their criticisms may be, and they are usually right in essence, no one pays much attention to them, and they are laughed off as impertinent — a very convenient way to avoid the question of the pertinence of their criticisms. But when an Erasmus or a Comenius or an Emerson or a Whitehead speaks about the shortcomings of the educational system, everyone has to listen.

Granted such wisdom, a group of thinkers in a university can hardly help creating a "community of scholars."

UNITARIAN CHRISTIAN FELLOWSHIP HEARS MEAD: Dr. Sidney Mead (left), president of Meadville Theological School, spoke at the dinner sponsored by the Unitarian Christian Fellowship during May meetings. With Dr. Mead before the meeting are some of the leaders of the fellowship, (left to right) Dr. Charles C. Forman, managing editor of the Unitarian Christian; *Rev. Paul H. Chapman, president; Dr. James Luther Adams, member of the board, and Dr. Amos B. Horlacher, a past president.*

How big is one?

(Continued from page 20)

integration in his border country; as big as Harry Ashmore, the editor of the Little Rock, Ark., *Gazette*, for his fearless and reasonable coverage of the Faubus scandal.

One is as big as Frank Laubach who believes in teaching the under-developed nations how to read their own languages, and then in supplying them with reading matter which will aid them in their farming and health.

One is as big as Dr. Linus Pauling, Harold C. Urey, and J. Robert Oppenheimer, and the other editors and sponsors of the *Bulletin of the Atomic Scientists,* who have never under-estimated Russian scientific capacities, who have always believed in the peaceful value of scientific exchange, and who have never ceased to struggle against fanaticism in secrecy and security.

One is as big as Edith Hamilton, the classicist, the lover of Greece and of moderation, and of Alice Hamilton, her younger sister who pioneered in the dangerous field of industrial medicine.

One is as big as Sheldon and Eleanor Glueck who for years have been such guiding lights in the resistant field of juvenile delinquency.

One is as big as Ralph Bunche and Eleanor Roosevelt.

One is as big as Louis M. Lyons, whose interpretation of the news and whose judgment of the popular press have provided, in the words of the Lauterbach award, "a conscience for a whole profession."

One is as big as I. I. Rabi, a brilliant scientist and a passionate humanist who, on being asked how long it would take us to catch up to Russia and to safeguard our long-range future, replied, "A generation. You know how long it takes to change a cultural pattern. The growing general awareness of this need will help us, but nevertheless we will have to work hard to succeed in a generation."

One is as big as Frederick May Eliot, president for twenty-one years of the American Unitarian Association, who worked himself to the bone for the deepening of faith and for reconciliation.

One is as big as you yourself can make it.

Man's unique distinction

(Continued from page 26)

Our wonderful modern electronic calculators show the possibilities, and the limitations, of any machine. They will take whatever data are fed into them and by a process not unlike intelligence, make logical choices and draw logical conclusions. The quality they seem to lack entirely is imagination. They can analyze and simplify, classify and rearrange, but none of them has produced an original pattern, a creative synthesis.

This particular distinction between man and mechanism, between the highest development of a biological system and of a purely physical one is, I believe, the deepest of all. To discover its nature and its origin is a major problem for the scientist and the humanist alike.

And finally, does not this concept of his nature help to restore to man the loss he suffered in his own esteem when he came to realize that his origin was not unique? It is as creator that God is first described; not as the God of righteousness or wisdom or justice or love, but as the Maker of heaven and earth. This is a primary attribute that men always have ascribed to what they regarded in the universe as divine. If man alone among created things has reached a level where, though in minor measure, he can share in the creative process, does not this point to something god-like in him? Can he not think of himself, in this respect at least, as made in God's own image?

This is perhaps to carry our contention farther than the evidence can justify, but it at least suggests an approach to the study of man's nature which may help to set him in his proper place as a not inconsequential figure in the universe.

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Values in our changing culture

(Continued from page 29)

juveniles. We also call more things delinquent than we ever called before. We forget that 97 per cent (and in one state, Maryland, 98 per cent) of youth are non-delinquent. Indeed, in greater Manhattan, 85 per cent of all the crimes we're reading about in the newspapers come from one per cent of our families — one per cent!

We talk about rock and roll and we forget the Bunny Hug and the Black Bottom and the shimmy we used to do. The anthropologist would say that one of our major tasks today is to attempt to turn the eyes of people on all of life, to look down on none, and to try to look to the years ahead.

The problems that youth sees

What are the problems of our country as youth sees them today? They see five. The first is the draft; the second is quarreling parents; the third, boy-girl relationship; the fourth, getting our parents to understand us; and last, getting a job.

When I was young the number one problem was boy-girl relationship; number two, getting a job. In the 1930's, in the depression, the number one problem was getting a job; the number two problem, boy-girl relationships. Today, these have dropped to third and last place, and above them are the problems of parents and adults.

If you say adults do understand their children, I turn to one study from Kansas, where 1,800 mothers and fathers and boys and girls took a test. It was discovered that 85 per cent of the mothers knew what their daughters were thinking and doing. Only 45 per cent of the fathers knew what their sons were thinking and doing. But 98 per cent of both boys and girls could predict accurately what the adults were thinking and doing.

One of the major jobs to change the values of this country is for adults to stop trying to make life easier for their children. It can't be, and it won't be.

A major challenge in changing our values is that we attack ideas rather than persons. We have been *against* things too long. We're *against* juvenile delinquency but we're not *for* the kind of behavior we want.

Single set of values needed

We need adults today who operate on a single set of values — not one set of values for the Joneses, another for themselves, and a third set for their children.

I think of the mother who came to school angry that her daughter had been accused of stealing 40 cents. She said, "I gave my daughter 40 cents this morning before she went to school." The administrator and the principal were upset and said, "How can you identify it?" and she said, "I'll have no trouble. Show me the money." They showed her, and she pointed to a Canadian quarter, a plugged nickel, and a dime that was no good, and said, "I gave those to my daughter this morning to get rid of them in the slot machines because I couldn't pass them at the local stores." And she wondered and was angry because her child was accused of stealing!

We need a single set of values. William Faulkner came to New England and said the schools of the United States are not teaching values. The same Mr. Faulkner was asked by a reporter whether he would follow the laws of his country, as interpreted by the Supreme Court decision about segregation, or the laws of his village. Mr. Faulkner never hesitated. He said, "I will follow the laws of my village" — the same Mr. Faulkner who says the schools are not teaching moral values today.

Another value and responsibility of adults, I think, is the recognition of change.

Last Easter, a 4-year-old boy pointed to the sky and gave the name of a jet-propelled plane overhead. Boys and girls in third and fourth grade can talk about degravitation, activating, and gyroscopes. I can spell some of them but I cannot define them.

Adults side-step a responsibility

Our children, as every generation of children ever born, know more than the adults in one area — in the area of material things — but no generation of youth ever knows more than the adult in another area — the area of moral and ethical values. It is my belief that the adults of our country are side-stepping their responsibility in teaching good character to their youth for they themselves too often do not follow it.

Why is it that a nation whose scientists can smash an atom can't teach its people how to break prejudice? Why is it that a nation that can confidently build a satellite to the earth cannot yet live in peace, cannot give to all its citizens the dignity of the human potential of equality? When we ask ourselves such questions, all our mathematical knowledge, all our scientific formulae will not give the answer.

We need to ask what kind of character is this machine age developing in our children? What kind of models are we, the adults, to them?

That thing called self becomes the sum total of all the people and ideas we have ever known. If we would build a strong America, we have to watch the kind of models our children have. You and I must become the kind of models we want our youth to be.

The Meadville Theological School (Unitarian) with which is associated Lombard (Universalist) is dedicated primarily to the education of ministers for these liberal churches. To this end B.D., M.A., and Ph.D. programs are offered. A year of supervised in-service training is central in its B.D. program, which thus uniquely combines academic work with practical experience.

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The following specifications should be observed.

1. The cover of the folder is 5½" x 8½". The design may be drawn larger, if convenient, but proportionate dimensions must be used.
2. The design may be in two colors. In addition, the artist may suggest a color for the paper which would fit the design.
3. Deadline for the Christmas folder design is October 1; for the Easter folder design, January 1.
4. The directors of the Guild will choose the designs to be published, and may not themselves make entries.
5. All designs must be clearly marked on the reverse side with the artist's name and address. Mail to the Religious Arts Guild of the American Unitarian Association, 25 Beacon Street, Boston 8, Massachusetts.

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THE CHURCHES

COUNSELING SPACE OFFERED

Separation of church and state is an old war song for most religious liberals, but members of the First Unitarian Society of Albany, N.Y., have added a new verse. Opposing the use of state teachers college office space for religious counseling, they have offered to open their religious education building to ministers, priests, and rabbis who wish to meet with students.

Rev. James M. Barr, minister, said in a sermon that rejection of the offer would in part "indicate a desire to establish the precedent of the legality of on-campus religious activities in quarters paid for and maintained by the state rather than the prime concern for religious counseling itself."

The proposal was made in a letter sent by R. Douglas Marshall, president of the society, to the bishop of the Albany Roman Catholic Diocese, the secretary of the Federation of Churches of Christ in Albany, and the executive director of the Jewish Community Council.

Mr. Marshall wrote that the church would offer its education building as a counseling office without cost to the three faiths until they might find a building of their own.

While the school has not yet decided to make on-campus facilities available, the position of the college president was summed up in the student senate as maintaining that students should be allowed all facets of education, and because new ideas presented in college might upset their religious beliefs, they are entitled to counsel.

Last February, Mr. Barr and a rabbi who has joined him in the discussion, wrote to the college president stating their views. They expressed belief that off-campus facilities would avoid precedents of entangling church and state, and would give counselors "greater freedom of activity." In addition, they wrote that separate counseling services would prevent incidents which might offend parents or religious leaders and institutions, and would avoid "communal conflict and ill feeling in the city of Albany."

PANEL ARGUES BOMB TESTS

A philosopher, a pacifist, an army colonel, and a radio sales manager made a varied panel for a recent discussion on nuclear testing at the Unitarian church of Norfolk, Va.

"No one is stepping out of his field — unless he denies he is a member of the human race — to comment on testing," Rev. James C. Brewer said in his morning sermon preceding the discussion.

Col. John Ray, a Unitarian, defended testing on the grounds that "it is the United States' superiority in weapons" which contains Russian ambitions. He stated that the United States must have a weapon that is "clean" for the defense of areas close to America. "Anyone interested in developments of science and knowledge realizes that this can only come with tests," he added.

The pacifist, Robert M. St. Clair, associate professor at the College of William and Mary in Norfolk, spoke on the moral issues of testing.

"It doesn't seem to me we have the right to take anyone's life or harm anyone in any way. We have the obligation to help one another and work for a peaceful solution of problems," he said.

"I would tend to take the 'impractical' pacifist point of view. We've got to eliminate the need for testing."

Harry W. Moore, Jr., president of the Norfolk church and director of sales development in a local radio station, spoke in favor of the tests as necessary.

The final speaker, Arthur V. Dow, head of the department of philosophy at the College of William and Mary in Norfolk called for the facts necessary to a discussion of the problem. "I think there have been too many conflicting statements — precious few statements to begin with — and in some sense there has been a politically-inspired conspiracy to keep the public in the dark as to the dangers involved," he maintained.

Following the panel, members of the audience entered the discussion.

PARISH, PULPIT, AND PEW

Fame in recent weeks has touched briefly members of Unitarian churches in various parts of the country. Author, lecturer, student, or housewife, all are wearing stars in their crowns. A salute to:

- *Vance Feinberg,* a teacher at the Unitarian-Universalist Church School in Buffalo, N.Y., who recently was named Miss Buffalo.
- *David Gooding,* music director of the same church, whose name appears on the dean's list in the College of Arts and Sciences in Buffalo.
- *Mrs. Roland P. Guillaume,* Unitarian-Universalist Church of Amherst in Williamsville, N.Y. Her article, *"Watch Me,"* appeared in the April issue of *Parents' Magazine.*
- *Blake Smith,* of the Unitarian Church of Princeton, N.J., who will represent Princeton University in its 1958 student exchange program.
- *John J. Pusey,* First Unitarian Church of Omaha, Neb., whose first volume of poetry has been published. Title: *Fragments of Night.*
- *Raymond Ford,* of the First Unitarian Church of Oklahoma City, Okla. Mr. Ford attended the Southwest Unitarian Conference in Memphis, Tenn., which caused him to miss serving as head usher in his own church — for the first time in 15 years!

Some of the month's most provocative sermon titles:

Is the Bible Fit for Children? Jack Mendelsohn, Indianapolis, Ind.

Microphones in Caskets! Sunder Joshi, Hinsdale, Ill.

Victims of Our Own Virtues. Nicholas C. Cardell, Plainfield, N.J.

Gripe —, Grope —, or Group Dynamics. Karel F. Botermans, Flint, Mich.

Spooks, Leprechauns, and Wraiths. Robert W. Sonen, Tulsa, Okla.

The Converted Snake. Donald W. McKinney, Brooklyn Heights, N.Y.

"The Moiling Parson," Mr. Sonen, provides an account of pre-church activities. He tells how he hopped out of bed early, checked the papers for publicity on coming events as he breakfasted, briefed his wife and daughter for the christening at the service, rushed to the church, checked the thermostat, flowers, and lights. Locked himself in his office to re-read his sermon. Spoke to the junior high class briefly before meeting with the ushers to decide whether curtain should be open or closed. Talked to the musicians, then stopped in the religious education office for a cup of coffee and a continuation of a discussion concerning a two-hour church school. Out, then, to the lobby to greet college students home on vacation and several guests. At three minutes to eleven, he rushed to his office, opened the closet, put on his "topcoat" and headed for the pulpit. "This," he chuckles, "is what we mean by 'moiling.'"

From the Minneapolis Unitarian newsletter comes an announcement of help-wanted for a pot-luck supper. Willing workers were asked to "telephone anytime that Wyatt Earp, Maverick, or Perry Mason are not on TV. The unavoidable conflict between Mr. Earp and our annual meeting is already quite enough to bear."

Candidates for the "How's That Again?" department:

- The Carbondale Unitarian Church newsletter announces that five copies of a book are missing. Name of the book? *Questions That Matter Most.*
- To raise money for Schweitzer House, the First Unitarian Church of Youngstown, Ohio, offers two items which can be purchased at its book table: Mrs. Jamison's wine jelly (port or sherry) — and aspirin!

Anniversary congratulations to the Mt. Vernon Unitarian Church of Alexandria, Va., celebrating its *first* birthday.

The Fort Worth church in Texas is celebrating its 10th anniversary.

First Unitarian Church of San Diego, Cal., is now a thumping 85.

And the baby? The baby is the first new Unitarian church to be born in the City of Brotherly Love for 90 years! It celebrated the transition from fellowship to church status by installing Rev. Herbert Vetter as first minister.

Ground-breaking ceremonies also made news as the congregation of the White Plains Community Church dedicated themselves to the task ahead by breaking the ground with a golden shovel manned by non-union laborer Bertha Harker, a charter member of the church which had its beginnings a half century ago. Youngsters of the church school enlarged the excavation under the watchful eye of White Plains Mayor Richard Hendey.

At the risk of starting a "membership war," there are two reports which bear repeating. Unity Church of Montclair, N.J., announced 103 new members and the First Church of Belfast, Maine, 73.

MARGARET F. LA MAR

CHURCHMANSHIP WEEK SET

Eleven seminars are scheduled during the second annual Churchmanship Institute to be held August 25-30 at Star Island, off Portsmouth, N.H.

Morning seminars will be held daily on "The Place of the Minister in the Liberal Church" by Rev. Philip R. Giles, general superintendent of the Universalist Church of America, and Mrs. Frank B. Frederick, Milton, Mass.; on "The Function of Adult Education in the Liberal Church" by Royal Cloyd, adult programs director of the Council of Liberal Churches (Universalist-Unitarian) Inc., and on "Organizing the Liberal Church for Effective Organization" by Rev. Raymond C. Hopkins, Brockton, Mass.

Afternoon seminars and their leaders:

August 26 — "Using the Sacred Dance to Enrich Our Worship," Mrs. Erwin Renz, Winchester, Mass., and "Discovering Resources for Improving Church Efficiency," Rev. Edwin A. Lane, Winchendon, Mass.

August 27 — "Effective Church Financing for the Local Church," W. Scott Allan, Scituate, Mass., and "Making More Effective Our Inter-Church Relations," Miss Marion L. Ulmer, executive secretary, Maine Council of Churches.

August 28 — "The Role of the Church and Our Older People," Mrs. Helen S. Wilson, University of New Hampshire, and "Making More Effective the Local Church Newsletter and Public Relations," Rev. Carl A. Seaward, Sanford, Maine.

August 29 — "How Public Relations Can Attract New Members," Felix Renick, Boston, and "Improving Church Music," John B. Woodworth, Boston.

Dr. Duncan Howlett, Boston, will present daily theme talks. Evenings will be devoted to recreation.

DOUBLE BUOYANCY

Sixteen thousand long tons of bauxite and alumina now sail the high seas in the S. S. Sunrhea, supported by the Unitarian religion and the laws of buoyancy. The Sunrhea, a new ore ship of Aluminium Ltd., Canada, slipped from the yard at Lauzon, P.Q., with the blessing of Rev. Angus DeMille Cameron, minister of the Church of the Messiah, Montreal.

Concerning the ship named for one of his former parishioners, Mrs. Rhea Davis, whose late husband was president of Aluminium Ltd. for 19 years, Mr. Cameron reported, "She took to the water beautifully, and floated, right side up."

BLOOMINGTON TO BUILD

Combining elements of their old building with a modern design, members of the Unitarian Church of Bloomington, Ill., have voted to erect a new church on their present site.

A rose window from the old building will be salvaged for the chancel, and a balcony railing will be incorporated in the interior of the new church. One of the granite blocks from the old doorway will be used as an altar table in the new auditorium.

The Pantagraph Foundation of Bloomington has offered the congregation $25,000 for the new church. It was prepared to donate $35,000 on restoration.

The church will seat 115 persons and will be built on a split-level arrangement to accommodate class rooms and parish hall. The building is to be partly constructed by the time of the church's 100th anniversary celebration in October 1959.

ANOTHER NEW FELLOWSHIP: Discussing the growth of Unitarianism through fellowships before the May meetings luncheon for fellowship delegates, May 23, are (left to right) Munroe Husbands, American Unitarian Association fellowship director; Marjorie Hill, Springfield, Mo.; Betty Summers, Cooperstown, N.Y., and Dr. Frank Mathews, Olympia, Wash.

THE FELLOWSHIPS

THREE CHURCHES ADDED

Three fellowships were admitted to church status by the board of the American Unitarian Association at its meeting in May. The new churches are in Corpus Christi, Texas; Montreal-Lakeshore, P.Q., and San Mateo, Cal.

New fellowships affiliated with the AUA since mid-April are at Cambridge, Ohio; Roswell, N.M.; Columbus, Ga.; Boone, N.C.; Kingsport, Tenn., and Savannah, Ga.

A total of 248 active fellowships was reported in mid-June by Munroe Husbands, AUA fellowship director.

Mr. Husbands is planning an extensive field trip through the Far West in the fall, beginning in mid-October. He will visit towns and cities where there are no fellowships for organizational meetings with religious liberals who may wish to form groups. The tentative schedule includes stops at the following places, listed in the order Mr. Husbands will visit them:

Lewiston, Idaho; Walla Walla, Wash.; LaGrande, Union, and Pendleton, Ore.; Grandview, Sunnyside, Wenatchee, Puyallup, Centralia, Chehalis, Aberdeen, Montesano, and Hoquiam, Wash.; Astoria, The Dalles, Bend, and Roseburg, Ore.; Crescent City, Redding, and Susanville, Cal.; Reno, Sparks, and Carson City, Nev.; Marysville, Yuba City, Lancaster, Morgan Hill, Merced, Madera, Visalia, Porterville, China Lake, Ridgecrest, LaCanada, Anaheim, Santa Ana, Orange, Redlands, Palm Springs, Oceanside, Carlsbad, and El Centro, Cal.; Prescott, Bisbee, Douglas, Globe, Miami, Clifton, and Morenci, Ariz., and Silver City and Clovis, N.M.

WHAT SPURS A FELLOWSHIP?

A total of $50,000 was pledged by 65 individuals to the Morristown, N.J., fellowship, according to a report given by Don Weggeland at the luncheon for fellowship delegates held during May meetings.

The group, organized two and one-half years ago, now has 250 persons on its mailing list, he said. He added that an important spur to the development of the fellowship had been the acquisition of a building, which had attracted many new members.

Mr. Weggeland was the first speaker at a discussion of fellowship needs and growth held during the luncheon.

Rev. Anita Pickett, of the Baton Rouge, La., fellowship, agreed with Mr. Weggeland and said that she felt the next most important point of departure for growth to be the development of a church school program.

Many means of obtaining new members were discussed at the luncheon. It was generally agreed that one of the most effective ways is advertising.

Munroe Husbands, fellowship director for the American Unitarian Association, stated that the Unitarian Laymen's League in its advertising program had found the key word in a successful advertisement is "Unitarian." An advertisement which featured the word "Unitarian" drew greater response than one which began in a more indirect manner.

Other means of attracting new members discussed were: conversations about Unitarianism at parties, dinners, and other social gatherings, and direct mailings.

THE MINISTRY

'PEOPLE ARE PRECIOUS'

The unwritten creed of the Unitarian religion is "People Are Precious," and arguing about whether a man be Christian is a failure to accord him preciousness, Dr. Robert Raible, minister of the First Unitarian Church of Dallas, Tex., said May 25 in the American Unitarian Association's anniversary sermon.

"I sometimes feel," Dr. Raible said, "that even my brother ministers fail to treat me as though I am precious when they begin to argue about whether I am Christian. I want to whisper gently to them — of course I never do; they are too precious for that — that there are many Christianities just as there are many ideas of God."

Dr. Raible, a graduate of Harvard Divinity School, spoke at the Arlington Street Church, Boston, during the anniversary service, traditional event of May meetings. He is a former president of the Unitarian Ministers Association and has been minister at the First Parish in Cambridge, Mass., and Unitarian churches at Peterborough, N.H., and Greenfield, Mass.

"Any Unitarian has a perfect right to say that he is, or that he is not, a Christian," Dr. Raible said, "but if anyone tries to say that all Unitarians, or that the Unitarian church, is or is not Christian, I should say he was not treating me as though I were precious because he would be attempting to define my religion for me — and he can't do that!"

The unwritten creed of Unitarians is like the unwritten British constitution, Dr. Raible said. He declared it has two corollaries: "We should act as though we are precious" and "we should treat others as though they were precious, too."

"That is why we have no segregated Unitarian churches in the South," he said. "Every human being is holy to us. Consequently, we do not 'tolerate' Negroes in our churches; we cordially welcome them.

"Every religion is based on myth," Dr. Raible said, "and this is our myth — that people are precious. We can not prove it in a laboratory. At times we see men act in such a way that we almost doubt our faith — but we cling to it.

"I do not say that a Unitarian must believe this. I do say that if he does not believe it, he is outside the stream of our history and our tradition, and I doubt that he could find much of the warmth and radiance that you and I are finding in our religion today."

The Unitarian church has found that warmth and radiance in the 20th century, Dr. Raible said. In the 19th century, he said, "the Unitarian church was saying nothing about the problem of evil and suffering except that with enough education, evil would disappear. And the Unitarian church was saying nothing about the greatest single problem we all must face, the nature of man, except that man was good and the progress of mankind would go onward and upward forever."

Both answers, he said, "we now know were wrong," and in the light of them, "it is not surprising that the Unitarian religion failed to add warmth and radiance to men's lives" or "that it failed to make any significant growth for almost a century."

But Unitarians in recent years have been finding "a radiant satisfaction in their religion," Dr. Raible said. He pointed to "our phenomenal growth in the last 20 years" and said that "we all know that people would not join our church by the thousands if they did not find something deeply satisfying in their church membership."

Dr. Raible spoke on "The Radiance of Free Religion." A devotional service was conducted by Rev. Elbridge F. Stoneham, Exeter, N.H.; Rev. Paul H. Chapman, Greenfield, Mass., and Dr. Dana McLean Greeley, Boston.

OF THE MINISTERS

Fresno, Calif., Lawrence M. Jaffa installed, April 20.
Springfield, Pa., Herbert F. Vetter, Jr., installed, April 27.
Franklin, N.H., Stewart E. Hild installed, May 4.
Eugene, Ore., James S. Mead ordained and installed, May 11.
Wellesley Hills, Mass., William R. Jones ordained, June 15.
Melrose, Mass., Charles S. Stephen, Jr., ordained, June 15.
Whitman, Mass., Bruce T. Wyman ordained, June 22.
Khoren Arisian called to *Iowa City, Iowa.*
John Nicholls Booth called to Second Church, *Boston, Mass.*
David Day called to *Castine, Me.*
William R. Jones called as assistant to *Providence, R.I.*
John M. Kolbjornsen called to *Williamsville, N.Y.*
Charles McGehee called to *West Upton, Mass.*
William G. Horton called to *Edmonton, Alta.*
Edwin A. Randle called to *Gardner, Mass.*
Howard Polakow called to *Canton, Mass.*
Todd J. Taylor called to *Fort Worth, Tex.*
Bruno Visco called to *Reading, Mass.*
William S. Nichols died, Danvers, Mass., May 22.

UNITARIANS AID NEGROES

Sparked by a sermon on Negro housing conditions delivered in May by Rev. Arthur Foote, members of the St. Paul, Minn., Unity Church have established a relocation committee to assist Negroes displaced by a freeway project in finding new homes.

The sermon came as the result of investigation into housing and social welfare conditions by the community and social projects committee of the church.

"The citizens of St. Paul face an unprecedented opportunity to break down the walls of segregated housing by encouraging and assisting families to move out of the already overcrowded ghetto area," Mr. Foote said.

"To this end, we have requested the board of trustees to set up a relocation committee to assist specific Negro families who desire to move out of the ghetto, yet experience difficulty in doing so. It shall work with realtors and builders to find decent homes in pleasant environments for these Negro families. It shall call upon Unitarians, and other church folk, to help assure a friendly reception to such families as may move into their neighborhoods."

The plan proposed in Mr. Foote's sermon was approved unanimously by the Unity Church congregation.

Response from the social agencies involved in the St. Paul relocation also has been favorable. In a statement to the St. Paul *Recorder*, Earnest Cooper, executive secretary of the St. Paul Urban League, said, "We are pleased and encouraged to note the position taken by Dr. Foote and Unity Church, and we wish to commend them for this forthright stand and demonstration of courageous moral leadership in attempting to do something positive about this situation."

Richard Fox, chairman of the National Association for the Advancement of Colored People housing and relocation committee said in a similar statement, "In contrast with the general practice, Unity Church numbers among the few Twin Cities churches which have translated their professed concepts of Christianity into positive action. This should serve as a stimulant to all those who are concerned with the problems of man's injustice to his fellow man."

PLAN INSURES 184 MINISTERS

A total of $1,092,800 in life insurance is in force for 184 ministers participating in the revised contributory pension plan offered through the Unitarian Service Pension Society, Arthur D. Nash, pension consultant, reported to members of the organization at their annual meeting May 24 in Boston.

A total monthly income of $11,503, guaranteed at age 65, will be possible if present policies are maintained, Mr. Nash reported.

The service pension now is paying retired ministers approximately $930 each per year.

The society elected Rev. Elbridge F. Stoneham, Exeter, N.H., president; Francis W. Coburn, Needham, Mass., treasurer; Rev. Addison E. Steeves, Dedham, Mass., secretary, and Rev. Wilburn B. Miller, Cambridge, Mass., and Henry V. Atherton, Boston, vice-presidents. Benjamin C. Perkins, Beverly, Mass., and Louville F. Niles, Hingham, Mass., were elected directors for three-year terms.

Other directors are Rev. Henry Wilder Foote and Rev. Albert C. Dieffenbach, both of Cambridge, and Rev. Leon C. Fay and Russell S. Hadlock, both of Boston.

UMA PLANS CHICAGO OFFICE

The Unitarian Ministers Association has decided to establish a permanent office, staffed by a paid secretary, in Chicago, Ill., Dr. Peter H. Samsom of Cleveland, Ohio, newly-elected president, reported. Tentative plans call for opening the office about September 1.

The association, which held its annual meeting May 23, elected Clarke Wells, Cincinnati, Ohio, vice-president; John Morgan, South Bend, Ind., secretary, and Russell R. Bletzer, Highland Park, Ill., treasurer.

Max Gaebler, Madison, Wis.; Vincent Silliman, Chicago, Ill., and Kenneth Walker, Bloomington, Ill., were elected members of the executive committee. Robert Zoerheide, Syracuse, N.Y.; John Cyrus, Milwaukee, Wis.; Randall Hilton, Chicago; Hugo Leaming, Fort Wayne, Ind., and Ross Weston, Arlington, Va., were elected members of the nominating committee.

RESPECT FOR A DAY?

A discussion of the right of the individual to choose his own day and means of leisure versus the responsibility of the community to provide at least one day of rest per week has been triggered by the "Respect Sunday" movement in Indianapolis, Ind. The movement, sponsored by business, social and religious leaders in the community, is designed to persuade people not to shop on Sunday, and to obtain agreements from businesses not to remain open that day.

Rev. Jack Mendelsohn, minister of the Indianapolis Unitarian Church, has objected strongly to the "Respect Sunday" movement. He stated, in the Indianapolis *Times,* "I consider freedom of choice to be of greater value than 'respecting' a particular day of the week."

"Respect Sunday" is a voluntary movement, achieving its objectives through persuasion and agreement. No attempt has been made to enforce an Indiana blue law, on the books since 1905, prohibiting all work on Sunday.

Mr. Mendelsohn, however, maintained that "it is not the proper business of the state, or the government, or a community committee to attempt to enforce either a day or hours of worship, or a particular day of rest."

"A democracy cannot favor, either by law or pressure, Sunday worshipers over Saturday worshipers, Episcopalians over Seventh Day Baptists, Christians over Jews," he continued.

Mr. Mendelsohn said that "the fundamental job of a democratic society is to respect people and their right to choose."

One of the arguments advanced by "Respect Sunday" supporters is that Sunday is becoming over-commercialized. Mr. Mendelsohn replied, "I deplore the over-commercialization of any day of the week."

"The 'Respect Sunday' people do not want grocers to work on the first day of the week, but seem perfectly willing to let clergymen do so," he said. Mr. Mendelsohn added that "work is honorable whether it's behind a pulpit or a counter."

Mr. Mendelsohn concluded that "to protect the principle of a day of worship, leaving choice to the worshiper, is to promote religious liberty.

"To penalize, either by public opinion or by law, those who prefer to worship on the sixth day (Muslims) or the seventh day (Jews and Sabbatarians) instead of the first day is an infringement of religious liberty."

SERMON PRODUCES ACTION

A citizen's committee to investigate how local government may be more effective has been established in Schenectady, N.Y., as a result of a sermon delivered by Rev. William Gold on the subject of corruption in city government.

The committee, composed of representatives of business, labor, and the professions, has had two meetings in a search for ways of making Schenectady's government more representative and efficient.

In his sermon, Mr. Gold questioned the relationship of the police to gambling activities in the city, and called for an explanation of the sudden retirement of the chief after the trial of a local gambler.

Mr. Gold suggested the committee act in an advisory capacity when "the city manager is confronted by decisions which obviously call for more wisdom and knowledge than any one man can be expected to exercise."

"We do not have an aroused citizenry anxious and willing to demand the complete action necessary to assure the public and the police alike that the law rather than the lawless rules Schenectady," he said.

"Our government can only be as good as the good people insist. It will certainly be as poor as the lawless want it unless the good people do insist."

STULTZ TAKES HIGH POST

Capt. Irving W. Stultz, Chaplain Corps, U.S. Navy, began June 10 his duties as assistant director of the Chaplains Division, Bureau of Naval Personnel, in Washington, D.C. Captain Stultz, a Unitarian minister 25 years, has served in the chaplaincy since 1940.

Captain Stultz was ordained in the Channing Church, Dorchester, Mass., in 1933, and was minister there until 1936. He then went to the Unitarian Church in Concord, N.H., where he served until his appointment as lieutenant in the Chaplain Corps of the United States Naval Reserve. He joined the regular Navy in 1941.

While he was minister at Concord, Mr. Stultz was appointed regional director for New Hampshire for the American Unitarian Association, and later served as director of the New Hampshire Unitarian Association.

During the war, Chaplain Stultz served on shipboard and at various naval training schools. He received the rank of captain in 1945, and was assigned to the Bureau of Naval Personnel in 1946. From 1948 to 1950, he was attached to the United States Naval Base in Bremerhaven, Germany, after which he served the Military Sea Transportation Service in Washington.

In 1952, Captain Stultz was assigned to the Third Marine Division. In 1954, he entered Harvard University for graduate work and received the degree of master of science in public administration in 1955. Until 1957, when he returned to the Bureau of Naval Personnel, he was attached to Marine Corps Recruit Depot, Parris Island, South Carolina.

Capt. Irving W. Stultz

MUSIC, BUT RELIGIOUS?

Popular religious songs were criticized in a speech recently given by Rev. King Hempel, Jr., assistant minister of the First Unitarian Church of Worcester, Mass., who saw in them an "irresponsible use of words that should have a great deal of meaning for some people."

Such songs are not religious music, he said, and the writers often "don't care what the songs are saying, as long as the beat is there and you are entertained."

"If a song is directed to people, it's entertainment; toward God, it's religious music," Mr. Hempel said. But, he continued, popular songs on religious themes are mainly an appeal to the "mass religious feeling of the times." God is referred to as "in nature" or "The Man Upstairs."

To illustrate his talk before a youth group, Mr. Hempel played phonograph records. The songs brought varied comments from the young people listening to them:

"If a record makes just one person think about (religion), I think the record is worth while," one girl said.

"I don't think it's religious music," said another girl.

A boy added, "It's a farce." Another boy asked, "Is it music?"

CHWOROWSKY TO RETIRE

Rev. Karl M. Chworowsky, minister of the Unitarian Church of Fairfield County, Conn., resigned, effective in September, at the annual parish meeting in May for retirement after nearly 50 years in the ministry.

Dr. Chworowsky, author of the *Look* magazine article, "What is a Unitarian?", has been a leader throughout his ministry in promoting understanding among religions. He became a Unitarian in 1935 after many years of service in Lutheran churches.

Born in Riga, Latvia, Dr. Chworowsky was taken to South Dakota at the turn of the century by his father, who was a Lutheran minister in the Midwest 45 years.

Dr. Chworowsky was educated at the Lutheran Academy and Wartburg College in Clinton, Iowa, and at the Lutheran Seminary in Dubuque. His first ministry was as assistant to the Lutheran student pastor at the University of Wisconsin, while doing graduate work there.

After seven years in Lutheran churches, he left the ministry and became drama critic for *Germania,* a German-language newspaper, and the Milwaukee *Leader.*

He returned to the ministry in 1918, serving the liberal Evangelical Synod in Oconto, Wis., until 1933. He then went to Elmhurst College, where he served as pastor of the campus church, teacher of English, Bible, and public speaking, and director of the music school.

From 1936 to 1940, he was minister of the First Unitarian Church in Newburgh, N.Y., and from there was called to the Flatbush Unitarian Church in Brooklyn, where he served until he went to the Fairfield County church in 1952. The county church has grown from 80 members to nearly 300 under Dr. Chworowsky's leadership, and has begun raising funds for a new building.

Dr. Chworowsky and his wife plan to continue to live near Westport, Conn.

SERVICE HONORS DR. ELIOT

A memorial address honoring the late Frederick May Eliot, president of the American Unitarian Association from 1937 to 1958, was delivered by Dr. Robert Killam, Cleveland, Ohio, at Living Tradition of the Unitarian Ministry services May 26 at the First Church in Boston.

The services are held annually during May meetings to honor deceased ministers and to welcome new ministers who have joined the Unitarian fellowship.

Rev. John Ogden Fisher, Newton, Mass., read the roll of ministers who have died in the past year. New ministers were extended fellowship by Rev. Dana McLean Greeley, Boston, Mass., and Rev. William Philip Jenkins, Toronto, Ont. Rev. H. Mortimer Gesner, Jr., Plainfield, N.J., delivered the address welcoming new ministers.

Dr. Eliot died February 17. Other Unitarian ministers who had died since May 27, 1957, were Lawrence Wesley Abbott, Helgi I. S. Borgford, A. Powell Davies, John Hassler Dietrich, Caleb S. S. Dutton, G. Theodore Hempelmann, George MacKay, Rowena Morse Mann, Edward Jay Manning, George E. O'Dell, Henry Hallam Saunderson, and Roy Sansom True.

Ministers granted fellowship in the Unitarian denomination since May 27, 1957, included Khoren Arisian, Jr., Carl Bierman, Karel F. Botermans, Nicholas C. Cardell, Jr., Joseph I. Craig, Diether Gehrmann, Roger E. Greeley, E. King Hempel, Jr., John W. Herring, Hugh John Kennedy, Jr., Webster L. Kitchell, James Stanford Mead, Christopher Raible, Edwin A. Randle, Donald Fay Robinson, Frederick A. Rutledge, Carl Robert Scovel, Philip A. Smith, Henry J. Stonie, Garth Van Nest, Peter Weller, Jr., Robert N. West, and James P. Wilkes.

DR. W. S. NICHOLS DIES

Dr. William S. Nichols, 86, a Unitarian minister 59 years, died May 22 at his home in Danvers, Mass.

Throughout his ministry, Dr. Nichols was active in denominational affairs. He was founder and first president of the Southern New England Unitarian Council, and served on the Interim Commission of the American Unitarian Association. He was president of the Isles of Shoals Unitarian Association and a director of the Star Island Corporation.

Dr. Nichols was graduated from Harvard College in 1896, Harvard Divinity School in 1899, and Manchester College, Oxford, in 1900. He was ordained at King's Chapel, in Boston, 1899. He received an honorary degree of doctor of literature from Norwich University, Northfield, Vt.

Dr. Nichols was minister emeritus of the Unitarian Church of Marblehead, Mass. He also had served churches in Walpole, N.H.; North Andover and Salem, Mass.; Pueblo and Colorado Springs, Colo.; Montpelier, Vt., and Lynchburg, Va.

MINISTER HONORED

● Dr. Wallace W. Robbins, minister of the First Unitarian Church, Worcester, Mass., has been elected to the board of preachers at Harvard University. Members of the board are required to preach at the university at least once a year.

IN MEMORIAM: FREDERICK M. ELIOT

SERVICES HONOR THE MINISTRY: Principals in the 1958 Living Tradition of the Unitarian Ministry services were (left to right) Dr. Robert Killam, Rev. Mortimer Gesner, Rev. Leon Fay, Rev. John O. Fisher, Dr. Dana McLean Greeley, and Rev. William P. Jenkins.

It is most fitting that Unitarians, gathered from over the continent for their annual May meetings, should honor the memory of Frederick May Eliot at this "Service to Commemorate the Living Tradition of the Unitarian Ministry." Of all the recurring events of this busy week, he himself held this service to be the most significant. It is more than ever significant this year because he has died.

Six times we elected him to serve as president of the American Unitarian Association. Every year, in the month of May, for twenty years, he stood before us at these meetings and gave an account of his stewardship. His every report marked the increasing health and courage, vision and achievement of a liberal denomination which was at long last finding itself and making a place for itself in the world.

There is no need now to recite the statistics or to rehearse the story of Unitarian accomplishment under his inspiration and leadership. These things are known to you, and the record is written for all to read. It is enough now to say that what the Unitarian church is today, it could not have become without him.

He was raised up among us at the hour when we needed him. From the day he accepted it right up to the very moment of his death, he believed that the presidency of this association demanded all that a man had to give. And at what sacrifice we cannot even guess of self and family, he gave us all that he had to give, never with reservation, always prodigally and with enthusiasm — hand and heart and mind — until he died.

In these few months since his death, I have realized with a feeling of guilt how much I depended on him and how often my church and I called upon him, either for help and advice or to be with us at services of celebration. And yet I realize that we asked so much of him only because he had so much to give, and because he wanted to give it. Our churches and fellowships, our ministers, Unitarians everywhere and their cause, were his pride, his joy, his hope, his life.

This was a man rich in full measure in the things of the spirit. He was truly a gentleman and a scholar, a man of breeding and grace and cultivation. He was an intellectual man, and an understanding man. And added to this store of personal riches were great strength and integrity and warmth. As the proud and eloquent prophet of the faith of his fathers and as the possessor of an indomitable personal faith, he challenged and led us as

"One who never turned his back but
marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were
worsted, wrong would triumph,
Held we fall to rise, are baffled to
fight better."

In a word, he was truly a minister, and I am sure that he would rather have had this said of him than anything else.

I speak, of course, as I must, out of my own friendship with him, and out of my own affection for him. But mine, I know, was not unique. Many others shared generously in that spirit which we all prized so highly. Knowing how much we have lost, the temptation is to be sorry for ourselves. We shall not yield to it, but rather remember how much we had.

Long years ago, when he was a parish minister in St. Paul, he wrote a beautiful prayer containing these words: "Each of us, in the secret places of his heart, has a shrine of perpetual remembrance, where the faces of his dead are sometimes seen again, where the influence of their teaching is renewed, and the power of their example compellingly felt. May we guard that inner sanctuary from every threat of indifference or defilement. May we cherish its influence upon our lives as a holy thing. May we test our hopes and plans by its sacred light. So shall we be kept from many evils, and the strength of our hearts shall not diminish with the years."

He has his place, very secure, in our shrine of perpetual remembrance, where his face will often be seen, where the influence of his teaching will be renewed, and the power of his example compellingly felt.

We shall remember him always, for what he dreamed and hoped and planned, and for what he thought and said and did, but most of all for what he was.

He was a man, take him for all in all — we shall not look upon his like again.

ROBERT KILLAM

THE LAITY

ALLIANCE SURVEYS PURPOSES

Most members of its branches evidently believe that there is a need for the General Alliance of Unitarian and Other Liberal Christian Women as a separate women's organization, that special purposes should stem from the fact that it is a women's group, and that its purposes should be influenced by the fact that it is a part of the Unitarian movement.

A tabulation of responses to a self-study questionnaire sent to 425 branches in the past year provides the evidence. It was reported at the annual meeting of the General Alliance May 23 in Boston.

One hundred eighty-three branches, or 43 per cent, responded, although not all of them answered all the questions. The study unit, first of three, was discussed at 148 branch meetings. Responses represented 3,369 women.

"In view of the nature of the activities requested of the branches, the figures are gratifying," the tabulator commented. "The questions are complex and a substantial amount of time, effort, and thought are needed to respond to them thoughtfully."

One hundred sixty-eight branches expressed the view that there is a need for a women's organization in the Unitarian movement, and 129 that special purposes should be keyed to the fact that the General Alliance is such an organization. One hundred sixty-two indicated that its purposes should be influenced by the fact that the General Alliance is part of the Unitarian movement.

Other conclusions concerning Alliance purposes: That there should be something distinctive about the Alliance in relation to social problems (139); that Alliance members should be expected to have a special sense of responsibility about "what is happening in our society" (148), and that this should be reflected in the purposes of the Alliance (104); that the purposes should reflect the aspirations of members in their personal relationships in the family and among friends and neighbors (132); that pleasing social activities and the opportunity to meet and form friendships with new people should be part of the purposes (138); and that the purposes should include responsibility for coöperation with other organizations both inside (139) and outside (135) the denomination.

There was disagreement about whether Alliance purposes should be realistic or idealistic. Sixty-nine branches favored purposes which can be implemented; six preferred basically idealistic purposes, and 56 thought it possible to express idealistic purposes that could be implemented.

Most branches evidently believed their own purposes should be oriented more to the local church and local needs than to the purposes of the General Alliance. One hundred sixty-six expressed belief that branch Alliance purposes should reflect an interest in and a sense of responsibility to the local church. Only 42 indicated that branch Alliance purposes should be identical with those of the General Alliance while 114 indicated they should not. Sixty-five favored purposes broad enough to encompass local needs and 72 preferred purposes differing to meet local needs and desires.

Only 35 branches saw a need to alter their existing statements of purposes as a result of the study unit discussions; 89 would leave them unchanged. Many of the latter indicated they recently had made changes.

Reaction to the survey varied. Twenty branches found it was helpful, six found it was not, 12 found some questions unclear.

LAYMEN'S LEAGUE AWARDS SCHOLARSHIP: Fred A. Brill, Jr., (left), president of the Unitarian Laymen's League, presents the annual League award for ministerial students to Brooks Walker, Harvard Divinity School, as Mrs. Walker looks on. The award was given at the annual laymen's luncheon, May 24, during May meetings.

LAVAN IS LRY NOMINEE

Spencer Lavan, senior at Tufts University, Medford, Mass., has been nominated as president of Liberal Religious Youth (Unitarian-Universalist) for the coming year. He is unopposed.

The election will be held at the annual LRY convention at Guilford College, near Greensboro, N.C., August 24 through 31. In addition to business sessions, there will be a series of lectures, panel discussions, and seminars on the theme, "Educating for Responsibility."

Highlighting the conference will be two special speakers: Prof. Hans Casparis, president of Albert Schweitzer College, Churwalden, Switzerland, and Harry Golden, editor of the Carolina *Israelite*, noted for his newspaper's outspoken stand for racial integration.

To accommodate the wide age range in LRY, two educational programs will be held simultaneously. Theme speaker for the high school program will be Dr. Robert Tapp. The college-age program will be led by a panel of ministers. Separate seminars will be held on various aspects of the theme.

Rev. and Mrs. Francis Anderson will represent the Joint Youth Activities Committee of the American Unitarian Association and the Universalist Church of America at the convention. The JYAC is the adult advisory committee to LRY.

Also running for office unopposed are: vice-president, Jim McCormick, Tulsa, Okla.; secretary, Jane Wilkins, Rose Hill, N.C., and treasurer, William G. Keene II, Marblehead, Mass.

UNITARIANS HONORED

- Two Unitarians, Mrs. Dudley F. Giberson, Alton, Ill., and Mrs. Henry B. Leader, York, Pa., were elected to the national board of the Young Women's Christian Association during its 1958 national convention.
- Axel Rehnberg, active member of the Rockford, Ill., Unitarian church, has been knighted in the Royal Order of Vasa, first class, by King Gustaf VI Adolf of Sweden for many years of active interest in Swedish-American cultural relations. Mr. Rehnberg is president of the Swedish Cultural Society of America and a director of the national Swedish Pioneer Historical Society.
- For his work as chairman of the Natick, Mass., Fair Housing Practices Committee, Robert S. Brainerd, a member of the Natick Unitarian Church, was named one of seven New Englanders to receive the 1958 Neighborhood Award of the Northeastern Region, National Conference of Christians and Jews. The group was formed two years ago as a study committee of the Laymen's League of the Natick church, but later voted to become a townwide organization.
- Richard B. Parker, Baldwin, N.Y., past president of the youth group of the South Nassau Unitarian Church, Freeport, L.I., and Stephen Root, Winchester, Mass., are among 600 winners of National Merit Scholarships.
- Miss Barbara Jane Bovee, Needham, Mass., editor of the *Youth Leader*, newspaper of Liberal Religious Youth, has been awarded one of approximately 100 General Motors scholarships granted in national competition. She will attend Oberlin College, Oberlin, Ohio.

BOOKS AND IDEAS

Quality of charm in book on human relationships

HUMAN RELATIONSHIPS. By Eleanor Bertine, M.D. New York: Longmans Green and Company. $4.50.

The photograph of Dr. Eleanor Bertine on the back of this book's dust-jacket portrays a woman past middle life, of sensitive and kindly mien. I think the portrait worth mentioning for its relevance to the content of the book, which is also kindly and sensitive.

Based upon the analytic psychology of Dr. C. G. Jung, the material in *Human Relationships* deals with "The Family" as the unit of nurture, the forerunner of the individualized human being; "The Individual and the Group," in which chapter we find a meaningful presentation of the theory of the collective unconscious. There is a chapter on "Men and Women," and one on "Marriage" — two subjects we are more likely to read about in books written by men, rather than by women. It is refreshing and wholesome to have this woman's point of view, both for its intrinsic feminine insight and for its Jungian orientation.

There is a brief analytic case history in the chapter titled "The Story of an Anima Projection." The dream interpretations are incisive and plausible, and we can believe in the patient's growth in insight and release from his compulsion.

This book is permeated with a quality I can call no other than charm — that ability of the writer to project her own traits of character through her words and attitudes. Her innate communicativeness evokes a kind of insight in the reader that transcends the simple meanings of the words alone. It is as though we are able to read between the lines to find there more than is written.

Like all fine things of human origin, this book, too, is flawed in two minor particulars. Dr. Bertine cannot refrain from occasional waspish animadversions on Freud. It is difficult for the non-professional to understand the sectarianism that divides the disciples of Freud from their master, especially when the resemblances appear more significant than the differences. We can forgive such lapses of the Jungians, however, when they can contribute so much to our understanding as does Dr. Bertine.

The second flaw is discovered in her chapter on "The Individual and the Group," where she devotes attention to the primitive unconscious in its effect upon causing war. She writes: "I was about to add that nothing could be worse than an atomic war, but stopped because the death of the soul is worse than that of the body, and I believe it would be spiritual death to be unresistingly absorbed into the collectivization of the whole of life under a totalitarian regime which exterminates individual values, and results in the lowering of the level of individual development for the whole population."

What seems to be at work here is the residual effect of the collective unconscious upon the otherwise highly differentiated consciousness of the author. She falls into the error she can unerringly detect in others, the failure to reach that "indestructible enlightenment which shatters all the illusory realities of the world" which she mentions earlier in the same chapter. The collective fear operates still within her, blunting her awareness of the fact that death of the body cannot be neatly dissociated from death of the soul, except in abstract speculation.

Nevertheless, *Human Relationships* is enthusiastically recommended to all who are interested in those most fascinating of all living organisms — human beings!

RUSSELL R. BLETZER

Von Ogden Vogt's book challenging to orthodoxy

THE PRIMACY OF WORSHIP. By Von Ogden Vogt. Boston: Starr King Press. $5.

This is a book for all religious liberals — lay people and ministers, theists and humanists — though its pertinence is much wider.

Religion, Dr. Vogt says, has three absolutes — three unqualified demands: Truth, Goodness, Beauty; not particular truths only, or specific virtues, or visible harmony only; the love of truth, the unending search for moral meaning, beauty as wholeness, reality, an intimation of the beauty of All Things. These three unqualified demands of religion "partake of the nature of divinity; they are the ultimate mandates of humanity."

Worship is neither something peripheral to experience nor something special to a particular interpretation of life. For humanist and theist alike, "Partiality is damnation and wholeness is salvation . . . Connectedness, mutuality, the most complete and full accord and participation with all else is salvation. The effort to realize and project such harmony is in principle the centrality of worship." "The component parts of religion cannot stand alone. Their interweaving is religious action, and religious action is worship." "Worship is the primary act and duty of all religion. To it are brought all thoughts and doings for review and correction."

Worship may be either communal or personal. "The answer to prayer in time of trouble is always a little fuller understanding of the total situation, a little richer sympathy for others, a little larger grasp of All the Factors." "All the Factors" is another name for God.

A chapter on "The Structure of the Absolutes" explicates certain phases of worship and a widely customary succession of events, each embodying one phase of worship, in religious services. This reviewer questions if every religious service needs to include, as a separate act and in the order given, each phase of worship. He thinks patterns and emphases should vary, as in fact they do.

Every religious liberal reading the chapter on "The Damages of Dogmatism" will recognize its wisdom and praise its outspokenness. The chapter on "The True Christianity" has this to say: "The matter of first importance about the mind of Christ is that it was a free mind."

Interesting is the suggestion that a church, having difficulty with the choice of material symbols, could place upon its walls "the solemn and challenging words *Truth, Goodness, Beauty*."

This book is as quotable as it is wise and pertinent to different points of view among religious liberals. Thoughtful adherents of any form of religious orthodoxy would find it challenging and enlightening.

VINCENT B. SILLIMAN

Story of revivalism depressing to read

THEY GATHERED AT THE RIVER. By Bernard A. Weisberger. Boston: Little, Brown & Company. $5.

Here is the story of religious revivalism in America, told charitably but without restraint, in as good a book on the subject as we are likely to find.

The evangelists from George Whitefield to Billy Sunday (Billy Graham is not included) have left their mark on Christianity in America, a Christianity which cannot be understood apart from this story. What Will Durant did for the Reformation in his latest volume on the story of civilization, Bernard Weisberger has done for revivalism. Much material has been packed into the book in good story form and with a minimum of editorializing. The facts speak for themselves or, to be more specific, the evangelists speak, and they are not always a credit either to themselves or to Christianity.

It is clear that those who "gathered at the river" did not make the best of man's religious resources. That so much zeal and so much energy of mind and body should be poured into so poor a vehicle for religious achievement is the depressing part of the story. Many a reader will want this story explained.

As one who sat on the hard benches of revival tents in Wisconsin (we didn't have

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television for entertainment) and who watched snake handling preachers in North Carolina mishandling Bible quotations — what I could have told those illiterate preachers! I, fresh from seminary, loaded with knowledge, but unfortunately inept at handling snakes and not wanting to be challenged — I would like the answers. Could Freud explain the phenomenon? He would have had some fun with the snakes. Reik? Fromm? Mead? Reisman?

Is religion doomed to be an outlet for man's frustrations and inhibitions, an expression of his sickness? The excesses of the Reformation, the Salem witch hunts, religion as a tool for power in the hands of kings and popes and the revivals might make one think so. Weisberger tells the story; he doesn't try to explain it. He makes only sly comments: "To be converted in Kentucky was likely enough an exercise of the body; in Connecticut it was an exercise of the mind." He makes no predictions and gives no advice, but the story he reveals makes one do some serious thinking.

The notion that Christianity goes back nearly 2,000 years can be corrected with such serious thinking. Certainly the Christianity of the popes did not go back to Jesus, but was an invention. The Christianity of the Reformation did not go back to the Christianity of the first disciples, who were the persecuted rather than the persecutors. The religion of the Puritans did not go back to Jesus of Nazareth.

One sees in Weisberger's account of revivalism how far Christianity was removed from its sources. This is not first century Christianity, not Roman Christianity, not Reformation Christianity, but an invention. This is a rewarding trend of thought for those of us who are accused of having gotten away from Christianity.

We all got away. The question is who got away to a better advantage for man's fulfillment as a spiritual being? When are the "saved" really the "damned," and the damned the saved? The heretic being burned at the stake was often he who never would have burned another at the stake.

Perhaps there is more hope for those of us who gather at the coffee pot than for those who gathered at the river.

ERNEST H. SOMMERFELD

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Six short stories skirt frontiers of human living

EXILE AND THE KINGDOM. By Albert Camus. Translated by Justin O'Brien. New York: Alfred A. Knopf. $3.50.

Through six short stories, the recent Nobel prize winner skirts the frontiers of human existence in an unknown land. For man himself is the exile he-knows-not-where — except that he is alone and afar from the kingdom that is his home. On this basic condition of human existence, Camus reflects in urgent prose.

The personnel who inhabit these stories are all different and all alike — different in detail of circumstance, alike in the condition. They are exiles from the kingdom in which their authentic, ultimate selves are free men. Until the lack is filled, we remain aliens from our true selves and fall short of authentic existence. Yet as we strive to bridge the gap between exile and fatherland, we come across factors of human existence of which scientific method, rationalism, positivism, and sheer confidence in man would not have told us. We flounder through contradiction on every hand, stark and ineradicable contradiction of nothingness emerging from whatever we have taken as something.

Witness the people of this book — "the adulterous woman," "the renegade," "the silent men," "the guest," "the artist at work," "the growing stone." We find ourselves, as they find themselves, aware as humans in a world we never made, exiled from home yet burning with feverish yearning to gain the kingdom. And the way? Over the rough terrain of contradiction, nausea, futility, absurdity — all of which issues irremediably from the nature of human existence itself!

Absurdity of absurdities, all is absurdity! For, finally, just there in that insight lie the keys of the kingdom — inseparably welded to the tragic stand of man in no-man's land.

CARLYLE H. MEACHAM

Something for everyone in Tolstoy anthology

LYOF TOLSTOY — An Anthology. Edited and introduced by Charles R. Joy. Boston: Beacon Press. $4.95.

The inner life of a sensitive and aware personality is beyond any neat system or simple theory. Even the most logical and integrated person, on occasion, amazes not only others, but also himself. Lyof Tolstoy was not the most integrated of men. Mr. Joy not only recognizes this, but, I suspect, enjoys Tolstoy the more because of it.

Wisely, the editor has excerpted short passages concerned with an idea, and lets Tolstoy's words tell us Tolstoy's thoughts and feelings. Such concerns as science, reason, the social order, God, art, immortality, and the meaning of human life merited Count Tolstoy's attention. Under another concern or chapter heading, "Churchianity," are found excerpts which should delight the heart of any anti-churchman or even anti-organization man.

In fact, there is something here for nearly everyone. "Fables" are short, readable, and address themselves to the human situation in a way as universal and immediate as Aesop's. Tolstoy is remembered as one of the greatest novelists of mankind; the fables give an example of this literary talent so obvious in *War and Peace* and *Anna Karenina.*

The editor reports in the introduction that the countess felt the count should write novels, not philosophical, social, and religious tracts. She evidently felt him a greater creative writer than thinker. In this estimate, I concur.

It does not require a disciplined philosopher, however, to motivate us to think. A jarring personality or an opinionated genius serves us as well. Count Tolstoy was both and, thanks to Mr. Joy and Beacon Press, he is readily accessible to us all.

The volume as a whole — and it ought not be read as a treatise — is designed as a dip-into-it, mull-it-over anthology. Here and there an affirmation of Tolstoy's is partly, if not completely, contradicted by another. Negation and polemic exist along with, and perhaps because of, the affirmative religious visions and opinions of this 19th century Russian. Only one passage is repeated.

If Mr. Joy has any idea central, it is in Tolstoy's affirmation of love as the only power for overcoming violence and evil. Not only some of the excerpts, but also the editor's concise introduction, which is appropriate and relevant to the remainder of the book, help make the volume a worthwhile stimulant.

BRANDOCH LOVELY

Book by forty scientists is theologically callow

THE EVIDENCE OF GOD IN AN EXPANDING UNIVERSE. Edited by John Clover Monsma. New York: G. P. Putnam's Sons. $3.50.

Bishop Gerald Kennedy, as quoted by a blurb on the dust jacket of Dr. Monsma's anthology of original brief theological essays by scientists, says that "this book should do much to dispel the idea that scientists are irreligious men."

In one sense the Bishop's judgment is true, for any collection of theological judgments by 40 scientists in 40 essays in one volume cannot fail to impress the reader that the scientists (from many different sciences) are not irreligious, in some sense or other. On the other hand, this book is impressive, not only of the religious fervor of the scientists, but also of their metaphysical and theological ignorance.

It is evident that most of the essays were written by men who suffer from the illusions that (1) a belief that God exists constitutes religion, and (2) that science can prove such a belief. The second of these illusions rises from the "popular" idea that when a scientist speaks (one dare not say *ex cathedra,* but *ex academia,* or *ex laboratoro*) then what he says must be true, no matter what the field of knowledge in which

the scientist speaks. Even some scientists seem to accept this "popular" adulation as evidence that their every published judgment is a true judgment.

A belief in the existence of God is not a religious belief. Dr. Tillich says, "God does not exist. He is being-itself beyond essence and existence. Therefore, to argue that God exists is to deny him." Here is a volume of 40 denials of God, for each tries vainly to prove from scientific evidence that God exists, using ancient cosmological and teleological arguments destroyed by Kant 200 years ago.

When one reads on page 206, in the essay by Elmer E. Maurer, "Nor do I find anything in the Bible which conflicts with science," one must conclude that he either does not know his Bible, or does not know science, or knows neither. Dr. John Dillenburger (a theologian and not an essayist in this book) warns his students never to try to fill the holes in science with God. For, he claims, where the scientist has not the answer, God is not the answer. Yet here is a collection of essays by scientists trying to think theologically or metaphysically, and using a concept of diety to answer questions which science to date has not answered.

As either natural theology or as a valid scientific witness to religion, the book is useless. Other scientific approaches to religion and to the doctrine of God exist, made by trained theologians with a careful knowledge of science, and there the seeker must go to find scientific tests for his sense of the immediacy of the divine in his life. I think of Canon Raven's Gifford lectures (*Natural Religion and Christian Theology*) and Gerald Heard's essays in natural theology (*Is God Evident?* and *Is God in History?*). Dr. Monsma's book was opened in hope and closed in dismay.

JOHN WALLACE LAWS

Bertocci sees religion as creative insecurity

RELIGION AS CREATIVE INSECURITY. By Peter A. Bertocci. New York: Association Press. $2.50.

The trouble with "security," says this professor at Boston University School of Theology, is that it has been palmed off as Security.

"And you all know, security
Is mortal's chiefest enemy,"

as Shakespeare's witch well knew. Certainly, in religion, this security complex has run rife in peace-of-mind, pollyanna, and psychic drugging of other varieties. Yet religion at its healthiest is "creative insecurity," insecurity being a prerequisite for creative living. To the author, religion is the "search for maturity," involving the "pursuit of creativity" along with the "worth-while suffering" it necessarily entails.

This topic is still timely, the theme is explosive. Unfortunately, in this presentation the blast never gets off the ground. Bertocci, in limiting his scope to Christianity (". . . I suggest that no other outlook will lastingly hold man's loyalty") and complicating it with theistic personalism, has become prisoner of his metaphors. God is the loving father, whose power is limited by his love, whose happiness is limited by his suffering with human freedom.

The milieu of the discussion becomes dank with sentimental home relationships and infantile-parental dependencies, until the discussion itself becomes immature, sickishly emotional, and childish. One wonders whether the dedication of the book to the author's father and father-in-law are not far more significant than the author himself may know.

Meanwhile, the tremendous possibilities of the topic are never fulfilled, never delivered. Let us trust this great latent power shall soon be actually triggered.

CARLYLE H. MEACHAM

Three books evaluated for devotional uses

THE TENDER GRASS. By Veda Graves. $2.50.
OUT OF THE HEART. By Berly D. Cohon. $2.75.
THE SUPPLEMENTARY BIBLE. Edited by William Barrett Millard. $5.
All published in New York: Vantage Press.

Vantage Press has published three books for the devotional life of various values for a Unitarian.

Mrs. Graves has prepared 30 devotionals for an Evangelical Christian, of simplicity and spiritual insight. But the Evangelical Christian emphasis is, I believe, too heavy to make the book usable by a Unitarian. Too much translating must be done. For a preacher, the book is filled with homely illustrations for sermons, or as pump-primers when the wells of homiletic inspiration seem to be dry.

Rabbi Cohon's little book is a treasury of sermons, which speak to the human condition from the Jewish insights into man's nature. Dean Hersey's preface says truly that the book "speaks to the heart of man 'out of the heart' of one who is privileged to 'see life steadily and see it whole.'"

Dr. Millard's auxiliary Bible is another in the ever-increasing shelf of anthologies of poetry and verse with religious subject matter. There are a few pages of prose, but not much. If you have *Great Companions*, you have no need for Dr. Millard's anthology. The poems vary from excellent to poor, as in any large anthology, and much may be found herein of value. But it is not what it claims to be, *i.e.*, "an anthology of the greatest literature of the Christian era, reflecting the spirit of the Bible and restating its immortal truths."

JOHN WALLACE LAWS

Harvard biographies valuable to minister

SIBLEY'S HARVARD GRADUATES. Volume X, 1736-1740. By Clifford K. Shipton. Boston: Massachusetts Historical Society. $7.50.

The 10th volume in the series of the biographical accounts of Harvard graduates adds one more valuable period to those already covered by the previous volumes. To anyone who is interested in genealogy, this is of genuine moment, but it is also of deep interest to anyone who is interested in the day-by-day life of that period of history in New England. The biographical items are fascinating insights into the life of the times.

For a minister in a New England Church who is following the biography of the early ministers of his parish, these volumes are of vital importance, for many of those early men were graduates of Harvard.

DAN HUNTINGTON FENN

Resolutions

(Continued from page 13)

THEREFORE BE IT RESOLVED: That the American Unitarian Association urge its member churches and fellowships, and church organizations, to promote study and awareness of the extent of overpopulation and hunger in the world; and

BE IT FURTHER RESOLVED: That a study be initiated to determine what the American Unitarian Association can do to help solve the world population problem; and

BE IT FURTHER RESOLVED: That inquiry be made as to whether the Unitarian Service Committee could more effectively help people by giving major attention to the problem of population control.

United Nations Control of Nuclear Weapons Testing

WHEREAS: It is our policy to give full support to the United Nations and its specialized agencies; and

WHEREAS: We recognize the United Nations as the proper focus of all international action; and

WHEREAS: There is positive scientific evidence that the unrestricted testing of nuclear weapons represents a real danger to the health of future generations;

THEREFORE BE IT RESOLVED: That the American Unitarian Association at its 133rd annual meeting urges the United States delegate to the United Nations to call for a meeting of the United Nations Disarmament Commission to consider and devise a United Nations monitoring system for the policing of a ban on nuclear weapons tests.

BOSTON, MASS. — ARLINGTON STREET CHURCH, opposite the Public Garden. Rev. James P. Wilkes, Acting Minister, Mrs. Talbot Pearson, Director of Religious Education. Sunday Morning Service, 11:00 A.M.; Church School, 10:45 A.M.; High School Age Group, 3:30 P.M.; College Age and Young Adults, 6:00 P.M. Regular Tuesday Program; Chapel services 6:00 P.M.; Community Supper 6:45 P.M.; Public Forum, 8:00 P.M.

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THE BOOKSHELF

BY LILLIAN W. BARBOUR

When considering basic principles of the "founding fathers," rights guaranteed to the people customarily — and rightly — come first:

". . . ideas of justice, liberty, and equality that are written into the Constitution. . . . These rights include the right to speak and write as one chooses, the right to follow the dictates of one's conscience, — to worship as one desires — the right to be let alone in a myriad of ways . . . to defy government at times — to manage the affairs of the nation — civil and military — and to be free of military domination or direction. These are the rights that distinguish us from all totalitarian regimes.

"In recent years as we have denounced the loss of liberty abroad, we have been retreating from our democratic ideals at home."

The summary is from the foreword to lectures given at Franklin and Marshall College, Lancaster, Pa., by Justice William O. Douglas and published in his book, *The Right of the People* (Doubleday, $4). "It is time for us to put an end to this retreat," he continues, "and to become the champions of the virtues which have given the West great civilizations . . . virtues reflected in our attitudes and ways of thought, not in our standard of living."

His definition of "the philosophy of the First Amendment," is that

"man must have full freedom to search the world and the universe for the answers to the puzzles of life. . . . Unless the horizons are unlimited, we risk being governed by a set of prejudices of a bygone day. If we are restricted in art, religion, economics, political theory, or any other great field of knowledge, we may become victims of conformity in an age when salvation can be won only by non-conformity."

Supplementing his statement, Justice Douglas quotes "the Court, speaking through Mr. Justice Jackson:"

"If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can describe what shall be orthodox in politics, nationalism, religion, or other matters of opinion, or force citizens to confess by word or act their faith therein. . . ."

Number three among "twelve facets of religious freedom" is that

"Citizens are not taxed for the support of any religious institutions and no church has any claim on any of the public revenues."

Another basic principle is the subject of Lecture III — The Civilian Authority — and of the author's conclusion in which he discusses "the present great and dangerous weakness" in that "the military has been given a more and more influential voice in determining our foreign policy . . . political, not military, decisions." Referring to a book which suggests what the educational requirements will be for the military if it is to qualify for high-level policy roles, Justice Douglas is emphatic in his conclusion that

"A far more significant inquiry would be how to keep the military from meddling in civil affairs, how to keep the formulation of foreign policy out of the Pentagon, how to break up the alliance between big business and the armed forces, how to restore to the diplomats the problem of maintaining political equilibrium in the world. . . . We need re-education in the fundamentals of democracy. The military mind specializes in military strategy. . . ."

Dean Acheson, in one of his Clayton lectures on international economic affairs and foreign policy at Tufts, published as *Power and Diplomacy* (Harvard University Press, $3) substantiates the view of Justice Douglas as to the danger of military minds making decisions of policy. "War is much too serious a thing to be left to military men," he quotes Talleyrand. With humor, Mr. Acheson points out that the problem of our foreign policy is an effort "to blow and to swallow at the same time," which, as Plautus said, "is not easy."

"Those who have a quite different tradition cannot be brought to repentance by condemnation or saved by exhortation. . . . Preachments are useless to others and bad for us. . . . Missionary zeal to convert philosophical heathen will distract us from a task which will do more for both them and us — that of bringing the practice of American life closer to its professions."

That statement "often pains good and earnest people who see the crisis of our century as a battle of ideas unrelated to conduct." Mr. Acheson reminds those who think of ours as a crusade against the Communist infidel that it is no such thing, but, as in the long-ago conflicts between Christendom and Islam, it is a struggle for power.

To me, an eye-opening chapter (recalling that the policy was adopted during Mr. Acheson's regime) has to do with the dilemma into which our policy of non-recognition of the Peking government has led our government, as a result, he admits, of the power of political blocs: "An organization — the Committee of One Million [it calls itself] — moves into action the moment an appraisal is suggested." As a result of that pressure, the support of Formosa costs us annually about one-third of the amount of the entire New York state budget. The subsidy paid Chiang's regime has diverted money from critical areas such as Indonesia, according to a report made by the Graduate School of Business of Columbia University. It is responsible for our unpopularity in the East.

Along this line, *Ideas, People and Places* by Chester Bowles (Harper, $2.50; paper, $1.25) is of interest. We have problems, Mr. Bowles says, far more serious than who is to win a race to the moon:

"Has civilization no greater destiny than to exist poised indefinitely on the brink of nuclear oblivion? Must the two camps glare everlastingly at each other across uneasy boundaries, breathing hate and destruction, waiting for an opportune time to strike? Is there no way of breaking out from this nuclear strait-jacket and striking out boldly along more creative and promising roads?"

Of course Mr. Bowles thinks there is, and that is what his book is about:

"Some day the two nuclear giants must come to accept each other's right to live and let live. Some day they must find the way to bring fears and ambitions into balance. Some day . . . Russia and America must either talk it out or they will fight it out in a war that neither can win."

But Mr. Bowles' book is largely about the needs of the countries with which he is better acquainted than anyone else in this country, with the possible exception of Justice Douglas.

"Great and explosive changes would now be under way in Asia, Africa, and Latin America, even though the Soviet Union did not exist," he reminds us. The nations of Asia are unlikely to accept either the U.S. or the U.S.S.R. as models; they are hostile toward both nuclear giants who, in their minds, threaten to blow the world to bits. Their conditions differ from either; each has pride in its own civilization. Furthermore, "in neither China nor India is there now any possibility of return to village-limited economics and static social systems." India needs our financial aid if, as a democracy, it is to meet its economic goals.

To change the subject, if you expect to attend the I.A.R.F. Congress (and why not?), or if you don't, add to your reading list Lester Mondale's *Values in World Religions* (Starr King Press, $3.95). Mr. Mondale considers each of the influential religions of the world and sifts out its best as a contribution toward a common whole. He includes among these Vedanta and Zen Buddhism. Naturally he concludes with a liberal-ethical religion, telling us why he thinks that in liberalism we can find the answer to the query as to what a world religion should consist of.

"Let's have an end to apologizing for being liberal, for being small in number and inconsequential, for being pariahs in a world of religious conformity. The hour is at hand for us to lift up our heads. Ours, if only because we are liberal and open, is the heritage, as we have been trying to bring out in these chapters, of whatever there is of value in the world's great religions. . . . Together, in what our various liberal communions hold in common, in the meeting of present-day human needs of the spirit to which we alone can minister, we constitute another distinct family among the world's great religions."

Open forum

(Continued from page 4)

Ministers and laymen participate in an organized form of religion because, for one reason, we believe that more can be accomplished in this way than if each of us were to work alone. But if we are to have the benefits of the church as an organization, we must accept the responsibilities of maintaining that organization.

To those who wish a religion pure and undefiled by the "weeds of institutional preoccupation," I would recommend the role of the Hebrew prophet, a flaming apostle of pure righteousness, free from those abominable institutional preoccupations and also free from that abominable ministerial salary, parsonage, expense account, and pension plan. — REV. EDWIN A. LANE, *Winchendon, Mass.*

To the Register:

As a harried mother of small children, I've often thought how satisfying it would be to be a minister and be paid (though probably inadequately) to read and to think about all the concerns of man, for I would have uninterrupted hours and energy for disciplined cerebration. I give a cheer for Chuck Eddis (that's how I knew him as ex-president of AUY) for reminding me, [June *Register*] how misplaced has been my envy. And I second him in his definition of, and in his call for, re-emphasis of the minister's central role.

If the traditional man of thought is caught up like the rest of us in everyday matters and rounds of activity, he cannot be expected to lead us in reaching out for horizons of wider concern. If he is living off his "spiritual capital," we can hardly expect him to offer us spiritual dividends.

When we appropriate the ministerial salary, let us consider it an investment in a thinker and communicator of the basic religious concerns. Let us take it as a bonus if our minister is proficient in plumbing or if he has the time for parish calls or if he has a way with youth or newcomers; but let us demand that he be a man of intelligence, discipline, and moral depth.

I don't ask that he be a good preacher in the sense of a polished speaker with rich timbre, clear diction, and impeccable grammar; but I do ask that he have something to say on a Sunday that takes 25 minutes to say. I don't suppose that it takes many hours beforehand to blow up a five-minute idea for a half-hour presentation, but surely many hours of prior study, mulling, and shaping are requisite for any real communication on Sunday or any other "teachable moment" that challenges and stretches our minds and our hearts. Even if it means that we sacrifice new church buildings or peripheral group activities, let us see to it that our minister has time for reflective thinking.

Our society is already over-organized, over-administrated, and over-devoted to quantity. Let us, in our liberal churches, demand and be receptive to quality and to depth, and let us not overdo the group experience.

More buildings, more members, more committees are empty advances without content. Far more than we need larger and larger congregations content with their own shallow and fuzzy thinking because they are busy organizing or being organized, we need men of vision, perspective, breadth and depth, and we need personal and social gadflies. To get ministers of this sort, we've got to give them time to think. — JOAN PRICHARD CUDHEA, *Nashua, N.H.*

'Look at anti-Catholicism' produces conflict in views

To the Register:

I would agree with Mr. Samsom [June *Register*] in that the liberal ought to abandon an anti-Catholic prejudice if it is based solely on irrationality; however, if he has examined Catholicism and has found it to be fundamentally inconsistent with American democracy and with the goals of mankind generally, then such a man ought to possess a passionate dislike for Catholicism. In my opinion, tolerance in this case would be indifference.

If Mr. Samsom says that "to retort, as we often do, that Catholics in South America are persecuting Protestants today, or that Catholic authority in the Middle Ages tried to stamp out religious variety with its Inquisition, is true but quite beside the point. . . . Persecution and prejudice are spiritual crimes by whomever committed, but people cannot fairly be held responsible for everything that has ever been done by those who now bear or once bore their name," then why does he say, "non-Catholics would do well occasionally to refresh their memories about the persecutions which Catholics in this country have had to endure . . ." and, ". . . Roman Catholics were among the first to insist upon separation of church and state and on religious toleration . . . ," and, "It is difficult for us to remember today that some of the sorriest and most shameful episodes of our national story are provided by the anti-Catholic outbursts of the years before the Civil War?" Mr. Samsom has clearly made his own comments invalid. Present-day non-Catholics are not responsible for what was done by non-Catholics in the past, and the fact that Catholics once wanted separation of church and state and religious toleration has no bearing on what Catholics want now.

Mr. Samsom speaks of Will Herberg's notion of the Catholic "double vision." I've heard Will Herberg speak . . . and I'll testify . . . that Will Herberg can out-double talk any of the neo-orthodox double talkers. It is very easy to understand how Herberg can justify the rank hypocrisy practiced by so many Catholics today.

Mr. Samsom has made, I am sure, as strong a case for the Catholic as he was able, but in my opinion, it is a pitifully weak one. Because I am convinced that Catholicism is a real threat to democracy and that Catholicism would prevent men from attaining some of their highest goals, I will continue to be an outspoken opponent of it. — R. D. MIKESELL, *Urbana, Ill.*

To the Register:

The Rev. Peter Samsom of Cleveland should be congratulated on saying what has needed saying for a long time. His article in the June *Register*, "A liberal looks at anti-Catholicism," is one of the rare and most genuinely liberal articles that have appeared in the pages of the *Register* for a long time. It is perfectly true that statements which we sometimes hear about Catholics would, if made about other minority groups, brand the maker with the stamp of irrational prejudice. It is good to have this breath of fresh air from a genuine liberal. Samsom's article should be "must" reading for all of us. — REV. EDWIN C. BROOME, *Brooklyn, N.Y.*

Unitarians should have one great objective

To the Register:

Recently Rev. Thaddeus B. Clark preached one of the most interesting sermons I have ever read, his subject being what Unitarians can do as Unitarians. As a newcomer, I can appreciate how difficult this would be and perhaps it is best that the church merely inspire the members who through special organizations or individually shall perform the good works.

Nevertheless, to perform the service to the world and attract the necessary members to do this work, I believe Unitarians should have at least one great objective, as Unitarians. I suppose we do have the dignity of man as an objective in some vague way, but it is not stressed — it is not declared to the world boldly so that members may be attracted in larger numbers.

The taking of a life is the most serious of all the crimes because life can never be restored, but it is taken so lightly in this country today. Other churches are concerned with a future life, about which they know nothing, or even if there is one; or they are concerned with proselyting from one religion to another, constructing earthly temples of worship, or simply acting as social clubs. Some of our fellowships and churches may be guilty of this also.

(Continued on page 46)

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Open forum

(Continued from page 45)

Will not some of the more gifted members than I take up the torch and lead us courageously and let the world know what we stand *for* and not just what we all have beliefs about. Surely all can agree on saving of life but it is like the weather — everyone talks about it but leaves it all to the police. — HARRY H. WARNER, *Savannah, Ga.*

Not all of Unitarians classify as Christian

To the Register:

I read in the *Baltimore Sun* of May 6, about a sermon delivered by "Rev. Dr. Duncan Howlett, minister of Boston's old First Church . . ." The article was titled "Unitarian Hits Un-Christian Ideas." I realize that I am in danger of misinterpreting Dr. Howlett's statements, because I come about them through the fragmentary and second-hand quotations in the *Sun.*

However, after duly acknowledging the danger, I must say that I think Dr. Howlett's statement that "Unitarians. . . . are Christians in origin, in tradition, in motivation and practice" is excellent as far as it goes, but it neglects the fact that a great many Unitarians are not Christians in thought and theology. When one defines Christianity so that it will include these Unitarians, he makes the term useless for practical purposes and almost meaningless, for Christianity would then embrace many Muslims, Confucianists, Jews, and even some atheists.

Thus, a part of the class Unitarian is non-Christian; therefore, it would be logical fallacy to include the class Unitarian in the class Christian. This would be paying no respect to the intention of the class Christian; in other words, this would be disregarding the characteristics of the class Christian, which limit membership in the class.

I deny that ". . . theologically . . . Unitarians 'are and have always been Christians.'" I am a Unitarian, and I am most certainly not theologically a Christian. I think many Unitarians in the past were not Christians, but chose — for social, personal, or other reasons — not to admit their non-Christian religion. With this in mind, I am glad Rev. Mr. Stutzman spoke out in his sermon "Outgrowing Our Heritage." This well received (judging from the number of reprints sold) sermon amounted to a statement that he was not a Christian. I wish some other non-Christian Unitarians would be as honest. — ROBERT STANLEY DICKENS, *Baltimore, Md.*

Darwin made argument that 'God is' untenable

To the Register:

Next year, 1959, should be of great interest to two of your correspondents in the *Open Forum* of your June issue, George M. Montrose of Detroit, Mich., and E. Whealdon of Medford, Ore., because that year will mark the centenary of the publication of Charles Darwin's "Origin of Species," which furnished the firm groundwork for the theory of evolution. And it is the theory of evolution which has rendered obsolete for a century the particular variety of the "argument from design," now disinterred by your correspondents in an attempt to prove "that God is."

According to that argument, an organ that functions in a certain way, *e.g.* the eye for seeing, the brain for thinking, is held to be "designed" for that purpose. By whom? By none other than by "God, the Supreme Being." The evidence produced to substantiate the theory of evolution has made that argument untenable, because it has shown that the eye, brain, and all other organs, far from being "designed," have evolved through the ages from quite different structures to the present state in which they exist in man.

Although no one has yet accomplished it, some day someone may devise an argument which will convince humanists of the existence of God, but if so, it will have to be one consistent with our scientific knowledge. In the meantime, perhaps your Christian correspondents may be persuaded to subordinate their theological differences and coöperate with their fellow humanists in joint humanistic undertakings for the benefit of humanity. — HAROLD R. RAFTON, *Andover, Mass.*

We should teach courage, not 'adjustment to others'

To the Register:

I haven't followed details of the ideas which agree or disagree with Edith Hunter's appraisal of the liberal church school, but my eye was caught by the letter of Edward Redman in the May issue of the *Register.* He advocates the teaching of what William H. Whyte, Jr., in *The Organization Man,* calls the social ethic. It seems to me that Unitarians should teach anything *but* this business of "adjusting to others."

Liberal religion stands for the worth of the individual and this leads us to many battlegrounds where courage is needed. To name a few: international law, separation of church and state, civil liberties, fair employment, and all the other places where a system is interfering with the individual. Free inquiry we all stand for, and this should lead to free thinking in all fields. Practically no new thought comes to a mind fettered by a group, however benign.

The great minds who have been the geniuses of our movement have understood this, and it is what we should teach our young. They need the strength to stand alone if needs be. Unitarians should be teaching young people how to lead the way out of the conformity trend, and how to fight the tyranny of group opinion, because that is what gave us our impact in the past and it is what will save us from stagnation in the future. — MRS. ALLAN P. STERN, *Cleveland, Ohio.*

South Africa Unitarians extend their greetings

To the Register:

South Africa calling! The Unitarian Fellowship of Johannesburg, recently formed, extends the hand of friendship across the seas to all Unitarians in America. We shall be proud and happy to meet any American who happens to be paying a visit to our country; glad of your help with lectures, etc. Unitarianism is tough going over here! Would any intending visitor please communicate with J. A. Brown, 124 Kerk Street, Johannesburg. If your port of arrival is Capetown, Rev. Magnus Ratter, 16 Barrington Road, Observatory, Cape, would be glad to hear from you. — J. A. BROWN, *Johannesburg, Tvl., South Africa.*

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A Unitarian in Washington

(Continued from page 5)

Many problems confront the new federation. One is of great concern to Washington, for the federation's first choice for its capital is the site of the great American naval base at Trinidad. The Pentagon not only wishes to keep the base, but also to use it as an outpost for atomic-age defenses.

Another major problem is the high birth-rate on the islands and over-population. Sir Grantley is a stanch advocate of birth control and has sponsored a government program in Barbados. He has stated that he may have to compromise on some issues — but that on birth control, there can be no compromise.

Capitol Hill secret hearings decline

It is good news that the secret hearings of committees on Capitol Hill are on the decline.

One of three meetings in the first quarter of 1958 were "secret." According to the *Congressional Quarterly*, 35 per cent were secret in 1953, and such meetings rose to an all-time high of 41 per cent in 1954. The steady decrease, while slow, is heartening to citizens and press alike.

The Congressional Record

The *Congressional Record* is supposed to be the verbatim report of every word uttered by congressmen on the floor of the House or Senate — and nothing more — with the exception, of course, of the items entered in the "morning" session. But, as everyone knows who reads the *Record* after listening to debate on the floor, what has been heard often is revised in the *Record* into much sharper, brighter, and correct English. That is not all: there are times when a senator or congressman may change the tenor of his remarks. To many people, such a second-thought privilege is not "cricket."

Senator Richard L. Neuberger wrote a brilliant article for the *New York Times Magazine* of April 20 which is well worth looking up in your library. The senator, in analyzing the *Record*, makes four recommendations for changes, including a larger size type to save your eyes and mine; exact unchanged transcript; elimination of much extraneous matter that is placed in the *Record* by limiting the total amount of words any senator may introduce into any session.

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